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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., November 24, 1927

NEW SERIES
VOLUME XXIX No. 47

Do You Know?

1. How many churches are represented in the Southern Baptist Convention and how many of them have their houses of worship?
 2. What is the value of local property owned by the white Baptist churches of the South?
 3. What Baptist educator is regarded as the founder of the public school system in the United States?
 4. What place do Southern Baptists hold among the leading denominations of America in the matter of per capita contributions to missions and benevolence?
 5. What is the Baptist World Alliance? How often does it meet and where will its next session be held?
 6. What was the first Baptist hospital in the South and when was it opened?
- Answers on page 5

Dr. A. C. Watkins gives up the pastorate of Beulah Church in Hinds County and is succeeded by brother Davis, a student in Mississippi College.

A meeting recently closed at Columbia with about fifteen young people giving themselves to the Lord for definite Christian work. Among these were two young men who surrendered to the work of the ministry; one of them the oldest son of Evangelist W. W. Kyzar.

Dr. W. T. Lowrey told of a county site pastor who visited first every one of fifteen churches in his county, preached in the afternoon, later conferred with the leaders and induced the church to increase the pastor's salary and later enlisted them in the denominational program.

Perhaps not all know that the Columbia Church has for several years maintained a downtown office in charge of Miss Jennie Watts. This is a bureau of information, a traveler's aid, a place of rest for the people who come into town, for conference on religious matters, and distribution of literature.

Pastor J. M. Metts spoke on The County Site Church as the Center of Enlistment. He said it meant extra work and hard work for the pastor. As many as 30 people go out from Columbia to various churches in the interest of evangelism and Sunday Schools or some other phase of the work. If the pastor goes with them, they will be more apt to come back to church and hear him at night.

Dr. M. E. Dodd says that in fifteen years Louisiana Baptists have grown from 50,000 to 125,000; and that they own now more than \$2,000,000 of property, whereas they had less than \$100,000 fifteen years ago. This does not include local church property nor Dodd College in Shreveport. This last is now valued at \$400,000. Neither does it include the Bible Institute and Southern Hospital, both of which belong to Southern Baptists and are valued at \$2,000,000.

The Baptist State Convention

Held in Grenada, November 15-17, 1927
(Walton E. Lee)

For the fourth time in its history, the Mississippi Baptist Convention met in Grenada for this, the eighty-ninth session. The previous meetings were held in 1879, 1897 and 1922.

The evangelistic singers of the Convention Board, Bros. Hall and Perry, led the opening session in a song service, which was followed by a devotional message by Bro. Owen Williams.

Bro. W. E. Farr, the pastor of the host church, welcomed the Convention in a few happy words, which were responded to felicitously by Bro. S. G. Pope.

Bro. J. P. Williams was elected President; Bros. E. F. Wright and R. A. Kimbrough were chosen as Vice-Presidents, and Walton E. Lee, Recording Secretary.

The Convention sermon was to have been preached by Bro. L. G. Gates, or Bro. R. E. Jones, his alternate, but both being unable to do so because of recent operations, Bro. H. H. Webb was pressed into service, and he proved a splendid selection. The subject of the sermon was "Things That Can Not Be Moved". Among these things were emphasized (1) the Bible, (2) the church, (3) truth, (4) the power of prayer, (5) that things spiritual are more important than things material and (6) the love of Jesus.

A closing prayer was led by Bro. J. G. Chastain.

SECOND DAY—MORNING SESSION

Each session opened with a number of songs, the singing of which was led by Bros. Hall and Perry, two of the State Board's evangelistic singers. A very pleasing feature of the song service of this session was a number, "Cast Your Burden On the Lord and Leave It There" by the Glee Club of the Orphanage.

A devotional service followed, led by C. S. Henderson, reading from Acts 26, basing some helpful remarks on "I was not disobedient to the heavenly vision".

Home and Foreign Missions

This session was given largely to a consideration of the reports on Home and Foreign Missions. The report on Home Missions was prepared by Bro. D. A. McCall, but in his absence was read by Bro. D. I. Purser. Dr. W. A. McComb, the Home Board's member in the State, had charge of the discussion. Dr. B. H. DeMent, the President of the B. B. L., in New Orleans, brought to the Convention a very helpful message, which was followed by a splendid discussion by Dr. Norman W. Cox, the pastor of the First Church in Meridian, recently come to the State. Bro. J. G. Chastain spoke of his long experience of thirty-nine years as an employee of the Home Board.

The discussion of Foreign Missions was engaged in by Bro. H. M. Harris, a returned foreign missionary, and Dr. T. B. Ray, the Assistant Secretary of the Foreign Board at Richmond, Va. Dr. Ray said the great hindrance to the progress of our foreign mission work is materialism and the lack of spirituality on the part of our people.

The hearts of the Convention were gladdened when Dr. Ray stated that the debt on the Board had been reduced \$170,000.00, but the joy was short-lived, since he stated further that the reduction had come from a curtailment of the work and not from gifts of our people.

AFTERNOON SESSION Christian Education

The program of this session was given wholly to a consideration of the Educational work in the State.

The Presidents of the Colleges brought helpful and encouraging messages on the work being done in these schools.

Bros. J. W. Lee, W. T. Lowrey and B. Simmons spoke to the report of the Education Commission. An earnest entreaty was made in each one of these messages for greater loyalty to the educational program that is being projected by this Convention.

On motion of J. W. Lee, a committee is appointed to work out a plan for insuring the property of the Convention at a lower rate. The committee is composed of J. W. Lee, J. N. Berry, J. R. Carter, J. S. Riser and Edgar Holcomb.

EVENING SESSION

A great addition to the song services of the Convention was that made by the Glee Club of the Orphanage. The club was composed of twenty of the High School girls and they sang to the great delight of the Convention.

At this evening's session a free will offering was made to defray the expenses of these young ladies to this meeting.

A very helpful devotional message was brought by Bro. G. S. Jenkins on the subject of prayer.

State Missions

The program of this session was taken up wholly with the consideration of State Missions. The discussions were under the direction of Dr. R. B. Gunter.

Bro. W. W. Kyzar discussed in an interesting way the work being done by the evangelistic force of the Board. The Baptist Record was spoken of by Dr. P. I. Lipsey. In order to increase the circulation of The Baptist Record, it is proposed to make the price only \$1.00 where a church puts it into ninety per cent of the homes in her membership. This will be far below the cost of issuing the paper and the deficit will be made up out of the State Board funds. It is felt that this will be a fine investment.

Bro. G. C. Hodge spoke on Stewardship. In the adoption of the report of the Convention Board and that of the committee on review of the Board's report, the Convention committed itself to a program for the new year with a financial goal of \$450,000.00.

This amount is to be allocated on a 55-45 basis, that is 55% for State causes and 45% for outside causes. The 45% to outside causes will be allocated as follows: To Foreign Missions, 22.5%; to Home Missions, 10%; Seminaries and Training Schools, 7%; Ministerial Relief, 4%; New Orleans Hospital, 1.5%.

The 55% to State objects allocated as follows:
(Continued on page 16)

PASSOVER POINTS IN NUMBERS IX Sermon by Dr. Ben Cox, Central Church, Memphis

The Passover was of tremendous importance. It stood for redemption. "When I see the blood I will pass over you," said the Lord, to His people in Egypt. And He did. And He has been saying that ever since. It is just as important for us as it was for them, for Christ, our Passover, was sacrificed for us. Although Modernists and others may scoff at the doctrine of atonement through the blood of Jesus, although this doctrine may be set aside in some so-called Christian pulpits, it is still true that "Without the shedding of blood there is no remission."

"What can wash away my sins,
Nothing but the blood of Jesus,
What can make me whole again,
Nothing but the blood of Jesus."

Redemption was very important then because it underlay every thing else. It was important to them in leaving Egypt; it was important to them in their life in the wilderness; it was important to them when they reached Canaan. They never got beyond it—neither shall we.

A dear friend of mine, a member of this church, who has been a member quite a while when I came here, has had a good deal of trouble. He has lost his money, and has met with many other disappointments. I have cheered him up as best I could by trying to get his eyes off his circumstances and on Christ. Recently, I received a very nice letter from him thanking me for some courtesy I had extended to a member of his family. At the close of his letter he said: "There's an old saying 'It's a long lane that has no turning,' but I sometimes think the end of my lane will be a tombstone." Now, the trouble with my dear friend is just this: He believes that Jesus saved him; he believes that he is saved through the blood of Christ. I have an idea he believes there is for him a heaven in the future, but the trouble with him is the trouble which some others have, he is leaving out Christ for the present. He seems to forget that the Passover is not only for Egypt and for Canaan, but for the wilderness too. He seems to forget that the same Jesus who says: "I am come that they might have life," says also: "And that they might have it more abundantly."

No matter where the children of Israel are, they must observe the Passover. It was just as important to observe it in the wilderness as it was when it was first instituted in Egypt. And it must be observed "As the Lord commanded Moses." With cannon to the right of them and cannon to the left of them, which volleyed and thundered into the jaws of death rode the six hundred. Why, because they were actuated by obedience. Old Cervera, bottled up in the harbor at Santiago, received orders from Spain to sail. He sailed no matter how much against his judgment. He sailed because he was commanded to sail. Obedience was important for Israel, so it is for us. What shall we say of those who, when speaking of baptism, say something else will do? What shall we say of those who say baptism by immersion is inconvenient, is indelicate, is indecent? Will they say that about Jesus? What shall we say of those who are neglectful of the Lord's Supper?—Who fail to catch the spirit and meaning of Paul when he says: "As oft as ye do eat this bread and drink this cup, ye do show forth the Lord's death till He come."

Yes, although they are in the wilderness with no bulwarks, no dwellings, no money, with nothing but God, they must observe the Passover "As the Lord commanded Moses." There comes in here a new element; but thank God, He is always equal to these new propositions. Something comes here for which no provision had been

made, for we are told:

And those men said unto him, We are defiled by the dead body of a man, that they could not keep the passover on that day; and they came before Moses and before Aaron on that day;

And those men said unto him, We are defiled by the dead body of a man; wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel?

And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you.

And the Lord spake unto Moses, saying:

Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord.

The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs."

Note, especially, that these men who came were grieved because they were shut out from observing the passover. This is a beautiful picture, isn't it? Once in a while you meet someone who is grieved because for some reason he cannot be at the Lord's table when the Lord's Supper is observed. That is a beautiful picture too. Thank God, that in His goodness and mercy and wisdom He provides for these people. He even sets aside a special day on a special month, the 14th day of the second month; and the fact of the business is that more is said about the observing of this passover than about the other, indicating to us that God is especially concerned to open the way for us if our hearts really want to come. It makes us think of that wonderful promise of Paul: "My God shall supply all your need according to His riches in Christ Jesus."

Notice another thing: When these men come to Moses and Aaron they come to one, Moses, who represents the law, to another, Aaron, who represents grace. I note in passing, that one of the marks of the bigness of Moses was found in the fact that he was willing to say, "I don't know." These "Know-it-alls" never amount to very much. The big man or the big woman is always willing to say "I don't know."

Some of you know about my personal experience. Whenever I go back to England I go down to the railroad station where there is a platform about four feet from the ground. When a thirteen year old boy I was thrown from that platform and very seriously injured. I look at it and can't imagine how so serious an injury should come from so slight a cause, but it did. Through the years I suffered intensely. Nobody could find just what the trouble was. Doctors here, there, and yonder diagnosed my case, but no two of them agreed. It was arranged for my case to be diagnosed at the Medical University of Arkansas. They rolled me in and examined me and lectured on my case. I went to see Dr. Bentley, who was at the head, a very great doctor, and you may imagine how astonished I was when after I asked him what the trouble was he said: "Mr. Cox, we don't know." Every other doctor seemed to know, and know very readily, but the Medical Board said, "We don't know." I repeat, it is one of the marks of greatness to be able to say: "I don't know." And so Moses represents the law, and Aaron represents grace. Grace can come to our rescue when we cannot meet the demands of the law. The standard of truth and holiness must never be lowered. God's ordinance must be observed. God's truth must be taught. As I said before, He opens the way for these "Shut out men" by establishing a special day for their special benefit. How wonderfully illustrative of the fact that He opens the way for us who are shut out. Shall we apply this today? We are in discouragement for several reasons by the fact that there is so much of failure on the part of individual Christians, and on the part of

the churches; the fact that we are surrounded by failure and weakness; the fact that the love of many has waxed cold; the fact that there are so many church members who seem to be lovers of pleasure rather than lovers of God; the fact that so large a number seem to have the form of godliness while they deny the power thereof; the fact that thousands of church members paid from \$5.00 to \$40.00 a seat in Chicago the other night to see two men pommel each other for less than an hour, many of these church members paying much money for railroad fare and hotel bills to get there—all these facts discourage us, but we must bear in mind: "The foundation of the Lord standeth sure." His standard must not be lowered. We must bear in mind that our hope is not founded on Christians nor on churches.

"Our hope is built on nothing less
That Jesus blood and righteousness;
We dare not trust the sweetest frame
But wholly lean on Jesus' name."

CHORUS

On Christ the solid rock I stand,
All other ground is sinking sand."

I thank God all may come in if they wish. None are shut out. The angel at the tomb of Jesus said: "Tell His disciples and Peter." The only name mentioned was Peter. That's encouraging, isn't it? If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Is there a prodigal in the far country here today? I remind you how glad the father was for the wandering son to come back. I hope nobody here today who is eligible, will refuse to remain for the Lord's Supper service. It is now thirteen minutes to twelve. I mention this because some folks seem to think they just have to go when I close, no matter what time it is. It is early. I am closing here that all may be left without excuse. May God bless us as we come to observe this ordinance in his own appointed way. "For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

CITY PASTOR GIVES HELPFUL POINTERS ON ENLISTING MEMBERS AS REGULAR CONTRIBUTORS

Frank E. Burkhalter

Because of the fact that the welfare of all the organized work of Southern Baptists during 1928 depends in a very large measure upon the success of the churches in enlisting their members as regular contributors to the Cooperative Program, through the agency of the Every-Member Canvass, the writer is passing on to the Baptist brotherhood of the South some of the experiences of Dr. Fred F. Brown, pastor of the First Baptist Church, Knoxville, Tenn., in getting ready for and carrying through the canvass in his own congregation. This information came in a personal letter from Dr. Brown, but by reason of the example of the Knoxville church in giving twice as much to the Cooperative Program as it does to local objects, and the thoroughness with which the pastor first informs his people on all the work and issues involved, and then leads them in becoming regular and liberal subscribers to the causes of the denomination as well as the local work of the church, the writer is taking the privilege of quoting Dr. Brown's letter without his knowledge.

Here is what this effective city pastor writes, and his course of procedure can be very largely duplicated by pastors of any church of any size anywhere:

Preparation Was Very Thorough

"Our annual every-member canvass of October 30 was the most thorough and successful in the history of the church. There is some follow up work being done but already we have gone beyond anything that we have ever done in the past.

Thursday, November 24, 1927

I am telling you of this because I know of your interest in the church canvass.

"Possibly our preparation this year was more thorough than ever before. In addition to employing the material I am enclosing I tried to speak to the women of the church gathered for an all day meeting under the auspices of the Woman's Missionary Society, to the men of the church in their monthly Fellowship Club, to various departments in the Sunday School and to organized classes. Of course there was continuous emphasis from the pulpit.

"The more I have to do with these efforts to enlist our membership, the more thoroughly convinced I am that the fullest possible information must be given to each one of them and the strongest appeals must be repeated until people are brought to consider seriously their personal obligations in church and denominational support."

More than two hundred men were enlisted in making the canvass, after they had been thoroughly trained for their task, and made their own subscriptions to the budget.

Makes Budget Very Plain

This city pastor does not indicate in his letter whether he followed the exact pulpit procedure he has done in other years or not, but the writer happens to know that it has been his custom heretofore to forego the Sunday morning sermon on the Sunday preceding the canvass, and the Sunday the canvass is made, and devote these two hours to a careful blackboard presentation of the budget to which the members are asked to subscribe. On the blackboard the pastor sets forth every item in both the local and denominational sides of the budget, and the exact amount which every item will receive in the event the total budget is raised. He thus has an opportunity to set forth in a gripping manner all the forms of our organized work, and something of their extent and achievements, and the members are made to realize that in subscribing to the budget they are having a share in carrying forward the whole program of Jesus Christ into all parts of the earth.

Such a policy of information and enlistment, employed by the pastors of all our churches would immediately more than double the income of all our denominational enterprises. And what is equally significant, such an enlistment of our churches in doing their duty would greatly promote their spiritual life.

The key to the solution of our financial problems is the fuller enlistment of the members of all our churches as regular contributors to the objects of the denomination as well as the local work of the churches.

THE DEVIL OF TODAY

Satan said: "I will make myself like the Most High" (Isa. 14:14 A.V.)

G. C. Hodge

Since the resurrection of Christ, it seems that Satan has been seeking to hinder the Lord's work and to win the world by a process of imitation. His ambition and desire has been, since even before his fall, "to be like God", and have men worship him (Isa. 14:14, Matt. 4:8). His success now depends on how nearly he can imitate the work of Christ.

He has worked so skillfully and presented his plans so cleverly that literally thousands have been deceived and have mistaken his work for that of Christ's, and are today worshipping him while they think they are worshipping the true and living God.

1. THE LIGHT OF THE WORLD

(1) Jesus said: "I am the light of the world" (John 8:12).

(2) Satan has transformed himself into an angel of light (II Cor. 11:14).

2. MIRACLES

(1) Jesus came with mighty works, wonders and signs (Acts 2:22).

(2) Satan performs mighty works, wonders and

signs (II Thess. 2:9).

3. APOSTLES

(1) Jesus had apostles (Matt. 10:2).

(2) Satan had apostles (II Cor. 11:13).

4. CHURCH

(1) Jesus has a church (Matt. 16:18).

(2) Satan has a church (Rev. 2:9).

5. PROPHETS

(1) Jesus has prophets (Rom. 12:6).

(2) Satan has prophets (I Jno. 4:1).

6. MINISTERS

(1) Jesus has ministers (II Cor. 3:6).

(2) Satan has ministers (II Cor. 11:15).

7. GOSPEL

(1) Jesus had a gospel for his ministers to proclaim (Acts 16:10).

(2) Satan has a gospel for his ministers to proclaim (Gal. 1:8).

1. SATAN'S IDEAL CHURCH VERSUS THAT OF CHRIST'S

1. The similarity of the two

Satan would, I think, like to have the most modern and attractive church building in the particular city, town or country in which he is working. He, like Christ, would want a Sunday School, a young people's organization, a missionary society, a prayermeeting and a choir. He would want the Bible to have a prominent place in the church. He would also have his people observe the ordinances of Baptism and the Lord's Supper. He would want the minister in charge of his church to be the most popular man in the community. Satan would want his minister to be such a backboneless, happy-go-lucky, slick-tongued, soft-soaper that he would be popular not only with all the members of his own church, but also with the thieves, gamblers, moonshiners, Catholics, Jews and everybody else, and make all of them think they are angels and on their way to glory. In fact, Satan would like for his church to be so nearly like that of Christ's even "God's elect" would be deceived and join his church instead of Christ's church, (Matt. 24:24).

2. The dissimilarity of the two

In Satan's church every truth of the Bible is emphasized, save four, namely: (1) The verbal inspiration of the Bible, (2) The Deity of Christ, (3) The guilt of sin and its eternal punishment, and (4) The atoning work of Christ. In Christ's church ALL the truths of the Bible, including these four, are emphasized.

A slight difference, you say? It's enough difference to save or lose the world. Though every truth in the Bible be accepted, if these four are rejected the world is lost. Satan is doing his best to get the world to reject them. We could perhaps better understand the difference between the two churches should we visit each of them personally.

Let us recall a visit we once made to Satan's ideal church.

(1) His Sunday School

It was on a beautiful day in the early summer and everybody and everything seemed to be at their best. We decided to go in time for Sunday School, which was advertised to begin at 9:45. We thought it unnecessary to get there at 9:45, for in most of Satan's churches they don't begin services until from fifteen to thirty minutes after the time announced, so we didn't get there until 9:55. To our surprise, we found that they had begun on time, and when we arrived the people were going to their classes. We asked one of the members if they began on time every Sunday. He answered in the affirmative and added proudly that everything connected with that church moved like clock works. Every service, he said, begins exactly on the minute and closes on the minute. It was so different from what I expected, I was for a moment bewildered. Then, I remembered that I was visiting Satan's IDEAL church, and certainly he would want his ideal church conducted in such a way as to make the members think they had the greatest church in the world.

Three or four men invited me to attend their

classes, and did their best to make me feel at home, but I told them that instead of sitting with any particular class I preferred looking in on each of the departments and seeing them at work. They introduced me to their associate superintendent, who seemed happy to show me his school.

(a) The Adult Department

We visited first the Men's Bible Class. When we entered the room the third vice-president was in charge of the class and was asking if anybody knew whether or not the teacher was coming that day. As no one seemed to know, he asked if anyone had seen the teacher. One said that he had seen him at a party about midnight last night. Another, who lived two miles out of town, said he saw the teacher pass his house an hour ago going south at the rate of forty miles an hour. He then inquired as to whether the teacher had asked any one of them to teach the class, and again there was silence. Just at that moment the general superintendent of the Sunday School entered the room, and they voted for him to teach the class. He declined on the grounds that he had lost his Quarterly and, therefore, hadn't prepared his lesson. He didn't even know what the lesson was about. They assured him that that did not disqualify him to teach, for he knew as much about the lesson as any of the others in the class. He was about to consent to teach when someone at the door called him, and he had to be excused. The class then voted for one of their members to teach. He began by saying that he didn't know much about the Bible, but that when it came to selling Ford cars he was an expert. At this statement everybody laughed sympathetically, and he was encouraged to pull a few of his latest jokes. From that they got to discussing athletics, and I suggested to my escort that we go to another department.

The Women's Class was called The Home Builders' Class. When we passed the door leading into their room they were in a heated discussion concerning the latest styles of the day. As we were not interested in dresses, or in dressmaking, we passed by without entering their classroom.

(b) The Primary Department

The teacher of the Beginner's Department was absent that day, so the Beginners and Primaries were meeting together. To my surprise, the teacher invited me to have a few words to say to the children. I thought it strange that I, a minister of Christ, should be asked to speak in Satan's ideal church, but I took advantage of the opportunity and tried to give them the true gospel for once in their lives. We told them the story of Jesus, and explained as best we could God's plan of salvation and was about to urge them to ask God to forgive them of their sins and to trust Christ for salvation when the teacher butted in. She told the children that the visitor, who had just spoken, was a stranger and did not understand the situation. Then she said to me, These children have all been brought up in the church. Their parents are Christians and these children do not need saving. They are already saved, she said, and it is our duty to keep them as they are now, pure and innocent. As we left the room, I thought of the parable of the sower. "Some seed fell by the wayside and the birds came and devoured them" (Matt. 13:4).

(c) The Junior Department

We next visited the Junior Department. They were all meeting in one class. The teacher gave evidence of having studied her lesson. She also gave evidence of the fact that she knew nothing of the laws of teaching, or of psychology. Though she was in earnest and was doing her best to teach the true Word of God she didn't have the attention of one in her class. The boys and girls were making faces at each other, throwing books and spitballs, shuffling their feet and doing almost everything but giving attention to the teacher.

(Continued on page 8)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Ordinary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which accompany the notice.

In 100 years of mission work in China 200,000 converts were gathered in. In the past 20 years they have grown to 500,000.

M. Harris: 20,000 Chinese were Christian martyrs during the Boxer uprising in 1900. Also 200 missionaries gave up their lives.

Of 46 young people from the Baptist Orphanage attending high school in Jackson all were exempt from examinations on account of good grades, except four.

Superintendent B. E. Massey had about a dozen of the older girls from the Orphans' Home at the Convention, who delighted the congregations with their singing at several of the sessions.

The song evangelists of the Convention Board led the music at the Convention and they found favor with the people on account of their good sense in selections and excellent singing.

The welcome address by Dr. W. E. Farr and the response by Brother S. G. Pope were models of cordiality, good humor and brevity. They were heartily approved and greatly appreciated.

The organization was quickly effected because there was no competition, Bro. J. P. Williams being reelected President, W. E. Lee, Clerk, and two Vice-Presidents are E. F. Wright and R. A. Kimbrough.

Columbia Church has been responsible for Sunday School training schools in every church in the county the same week. They propose to put on similar stewardship institutes in the churches one week in January, 1928.

Dr. T. B. Ray of the Foreign Mission Board said that of 28 mission stations in China, about 20 of them are open and active in spite of the disturbances there. A large majority of the native Christians are standing true.

Brother B. M. Phillips said in the meeting of the Convention Board that last year he got The Baptist Record into a country church of which he is pastor. This year they gave as much to missions as they had given in ten years before.

An unusual incident of the Convention was that both the brother appointed to preach the sermon and his alternate, Brethren L. G. Gates and R. R. Jones, were incapacitated by recent operations, and Brother Jones had asked Brother H. H. Webb to preach in his stead.

Color was added to the session of the Convention on Wednesday night by the introduction of B. B. Dineby, President of Jackson College for Negroes, who made an interesting talk on the education of colored people. Our Board helps to pay the salary of the Bible teacher in this college.

Pastor Nix says he has been in the ministry only five years, all of the time with country churches, and his conviction is that their one great need is leadership. Sounds like John 10: My sheep know my voice and they follow me.

Appreciation was expressed by the Convention to Mr. B. B. Jones and the Feild Cooperative Association for the gift of \$100,000 for a dormitory at Blue Mountain College, and the loan of \$50,000 more to the Alumnae Association to complete the memorial administration building.

Pastor J. L. Boyd said that in Simpson County there has been for nine years a Baptist Pastors' Conference gathered about Brother J. P. Williams. It has proved a supplement to seminary training and to some a substitute. There seem to be half a dozen or more county pastors' conferences.

Miss Ward, Student Secretary at M. S. C. W., was introduced to the pastors' and laymen's conference and told the brethren what they might do to help her work. Write her and tell her what the girls can do. Send your students to the student conferences. Send anything to equip the Baptist Home.

H. M. Harris said that missionaries do not go to foreign lands because they love their country less than others, but because they have something too good to keep. They feel like the doughboy who on his return to America said to the Statue of Liberty, "Old girl, if you ever see me again you will have to turn around".

The Sunday School Board honored our Convention by sending Dr. H. C. Moore, Editorial Secretary of the Board, author of the annual booklet, "Points For Emphasis" on the Sunday School lessons, Secretary of the Southern Baptist Convention, former editor of The Biblical Recorder. He spoke most interestingly.

The Convention approved the recommendations of the Education Commission that bonds to the amount of \$50,000 be issued to complete the building of the Administration Building at Blue Mountain College, the bonds to be secured by the property of the college, the interest to be paid for five years by the college trustees, and the principal to be paid by Baptists of the State several years hence.

Those who broke ranks and left the Convention before the Thursday afternoon session missed the best part of the Convention. All the agony was over and the beautiful ministry of the Hospitals and the Orphanage and the Relief Board were presented to us in most appealing speeches, full of tenderness by Brother Groner, Jeffreys, Alliston, Carter and Massey. It was a beautiful close to a wonderful session of our Convention.

Pastor J. D. Franks said there are 494 Baptist students in Columbus at the M. S. C. W. The Baptist Student Union has general supervision of the work. Over 400 girls are in the Baptist Sunday Schools. The student members of the church are employed in church activities, including giving to the budget. He suggested that the pastors write to girls at school from their churches, encourage them to line up with the church in Columbus.

In introducing Dr. B. H. DeMent, Brother J. J. Mayfield said he did not know of any institution that had done as much good, on account of its strategic location in New Orleans. As the subject was the Inspiration of the Bible, Brother Hall led us in singing, "I Know the Bible Is True". The subject was treated in language exquisitely chosen, most clerally and forcefully expressed. We hope to give it to our people as a masterpiece on a most vital theme.

TO YOUR TENTS, O ISRAEL

Some one quoted in one of the devotional services at the Convention the scripture, "Behold how good and how pleasant it is for brethren to dwell together in unity". And it was appropriate. Not that there were not differences of opinion. There were diverse opinions; but there were brotherly love and a beautiful consideration for one another. It was not easy for all minds to come to see alike, but all were earnestly seeking to know the will of God. There was no triumph for any one's opinion or position, and there were no factions among us. We believe the Lord led and the Lord had his way.

There was probably never a Convention for which and in which more prayer or more earnest prayer was made continually. The need of prayer for wisdom and the leadership of the Holy Spirit was emphasized every day. And the Lord heard. Conferences had been held preceding the Convention and there were meetings of the Convention Board during the Convention, all of which were helpful in the effort to come to one mind.

The matter of chief concern was the readjustment of percentages among the various objects to which we contribute so as to take care of certain ones which were embarrassed by an increasing debt. The only debts we have are on the Hospital in Jackson, bonded indebtedness of \$40,000, and the bonded indebtedness of the Education Commission. The Hospital is able to take care of its debt. But the Education Commission cannot meet its obligations without a larger percentage. To assure the bank and the bond holders, it was finally decided to provide for this deficit by a temporary increase in the percentage to Education.

Mississippians have always taken a special pride that through the years the division of our contributions has been fifty per cent to south-wide objects and fifty per cent to state objects. Most of the states have at some time given the larger part of their offerings to state objects, but Mississippi has not. It hurt our pride that now it became necessary to change this for 1928 and give 55 per cent to state objects and 45 per cent to southwide objects. But it seemed the only way out of our difficulties; and it was done in good spirit at a time when the house was full. Even those who had preferred some other plan gave cordial assent to this plan. From this fifty-five per cent the allocation to Education was increased to meet the present emergency.

But the Convention was not satisfied with simply changing the percentages. The resolution was passed without opposition and with great enthusiasm to raise \$450,000 during the year 1928. This, if successful, will insure to every object more money than it received this year. And it is not proposed to stop simply with a resolution to raise the money. The organization is already formed to put every energy into motion to raise it.

The Convention Board offices are already buzzing with activity to do the work. Dr. Gunter and all the field forces are preparing for the campaign. All other work is made subsidiary to this. Friday of this week the forces meet in Dr. Gunter's office to perfect the plans, and by next week all will be actively at work. Brother J. E. Byrd will have charge of the speaking campaign and Brother G. C. Hodge of the publicity. The most important week for all our work is the one beginning Sunday, Dec. 4. Let all the churches get in on the program and don't anybody stop till every member of every church has been given a chance to subscribe and make a cash payment.

John D. Rockefeller is said to have given \$2,000,000 for the establishment of an archaeological museum in Jerusalem.

Pastor E. S. Flynt is already happily at work in his new field at Calhoun City.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Greatest Offer Yet Made to Mississippi Baptist Churches

During the recent session of the State Convention we were authorized to offer the Baptist Record for \$1.00 a year provided churches will assume the responsibility for subscriptions and place the paper into at least 90% of the homes of the resident membership. We trust that in doing this the churches may be determined where possible to place the paper into every home. This is a half of the actual cost of publishing the paper. We hope, however, in making this offer to greatly increase the circulation and thereby increase the interest of our people in the work of the Kingdom by informing them along all lines of the work.

How can this be done?

1. The church can pay for the subscriptions out of their regular local budget.
2. The individual members in the local churches can pay for their own subscriptions and send the price through the church treasurer.
3. Some individuals can pay for their own subscriptions, and in addition to this, others who are eager for all the members to have the paper can pay more than the price of their individual subscriptions and thereby raise the necessary amount to put the paper into all homes, or into at least 90% of the homes of the resident membership and send the price through the treasurer of the local church to the Baptist Record, Jackson, Mississippi.

In any and all cases we shall deal with the local church in connection with this proposition. In that way time and expense will be saved to the Record. In no case can the Baptist Record afford to send a man to the church for the purpose of placing the paper into the homes. We shall depend upon the pastor and the membership.

It is also desired that the churches pay for a full year in advance. We cannot afford to make this offer unless the churches shall at least send one-fourth of the year's subscription in advance. Better than to send one-fourth in advance will be to send one-half in advance, and even better than this is to send the price of the full year in advance. In that way we can save time, labor and expense. It costs something to prepare the galleys for the churches and it requires more time and expense the more often we have to make changes.

Problems To Be Considered

First, the church in contemplating the acceptance of this offer may have some individual members who are already subscribing for the Record. What shall they do? Find out what it will cost to put the paper into 90% of the homes. Then ascertain from the Baptist Record how much credit there is to those members already taking the paper in the way of unexpired subscriptions. The amount of this credit will then be deducted from the total cost of placing the paper into 90% or more of the homes.

The second problem is this: suppose the church has already put the Record into all homes on the proposition made a year ago offering the paper for \$1.50 a year to each subscriber, provided it was put into at least 75% of the homes. In such cases this contract will stand until the expiration of the subscription. For instance, if the church is paying by the quarter, they continue paying in that way until the quarter expires. If it has paid semi-annually, let that contract run until the expiration of the six months. If it has paid by the year, do likewise. At the expiration of the time, either the quarter, the six months or the one year,

the church can then receive the paper for \$1.00 to each subscriber, cash in advance provided they place it into at least 90% of the homes of the resident membership. Of course, to do this will require less money than it will to put it into 75% of the homes at \$1.50 for each subscriber. Some may desire to cancel the present contract of three-fourths at \$1.50 per subscriber in order to take advantage of the unexpired subscriptions, but we cannot cancel those contracts and give the benefit to the church before the expiration for the reason that in the majority of cases the Board was put to extra expense in putting the paper into these homes. The church accepted this contract and we shall wait until its expiration, at which time the church will receive the benefit of the new offer.

Third, suppose the church has not put the paper into three-fourths of the homes or more according to the above named proposition. Suppose they do not desire to take advantage of the \$1.00 rate offer for 90% or more of the homes. Then the paper will go to each individual subscriber at the regular cost of \$2.00 a year.

Fourth, suppose there is a church with no members subscribing for the paper. Then the offer of \$1.00 per home for 90% or more of the homes is open to that church.

Who Should Take the Lead in Seeing That This Offer Made by the Convention is Accepted by the Churches?

The pastor can do more than any one else in leading the churches. The deacons doubtless will come next. The Sunday School Superintendent will have great influence. The Woman's Missionary Society will prove to be a most helpful factor. But as a matter of fact, for the sake of the churches, the pastors and the Cause, the whole church should get behind the proposition and for one time see the marvelous transformation which will result when every Baptist church in the State has the Baptist Record going into at least 90% of the homes of its resident membership. This can be done. It should be done. Let us see that it is done and let us begin next Sunday to put it into operation.

Wit is the result when one's mind works faster than others; wisdom is the attribute of a mind which works more true than others.

The field forces of the Convention Board are to meet in Jackson on Nov. 25, to plan the canvass for the 1928 program for \$450,000.00.

We expect to have next week an appreciation of Dr. J. R. Carter and his quarter of a century of work at the Orphans' Home, written by his long time friend, Dr. W. T. Lowrey.

Several years ago when the price of cotton dropped below the cost of production, there was a slogan of Buy a Bale. This year South Carolina Baptists have started a slogan of Give a Bale and put over the denominational program.

Brother L. M. Phillips of Newton was in attendance at the Convention in Grenada. He said that heretofore he had attended as a visitor, this time as a messenger. He has been for two years editor of the Mississippi Baptist, organ of the General Association, published at Newton.

Brother J. E. Byrd announces that on account of the campaign for the 1928 program, in which all the Convention Board forces participate, the Sunday School field workers will be compelled to give up their engagements in their usual work for two months.

ANSWERS TO "DO YOU KNOW?"

1. There are 26,003 churches represented in the Southern Baptist Convention and 21,660 of these have their own houses of worship.
2. \$184,719,387.81.
3. John Clark.
4. Twenty-second.
5. The Baptist World Alliance is simply a conference of representative Baptists from various denominational groups throughout the world. It meets every five years for the purposes of promoting fellowship, disseminating information and inspiration and imparting help and encouragement to weaker Baptist groups wherever they may be located. Exhibits in connection with the Alliance give accurate ideas of what Baptists of the world are doing in missions, education, and benevolence. The next session of the Alliance will be held in Toronto, Canada, the last week in June, 1928.
6. Missouri Baptist Sanitarium, St. Louis, opened in 1889.

"THE ORPHANAGE SIGNAL"

Our greatest need at present is clothing of all descriptions, including coats and sweaters for girls from 6 to 18 years of age. Clothing of all description for our boys from 6 to 16 years of age, sheets for double beds, table linen measuring 6x8 feet, shoes, size little 9 to 3, window shades, width 42 inches and length 7 feet, all kinds of balls, baseballs, and other articles for play life.

First Church, Ruston, La., recently baptized man 97 years old.

Dr. W. J. Mahoney is located at Bayonne, N. J., and will do evangelistic work.

Brother A. C. Furr, one of our Mississippians, becomes pastor at Lake Arthur, La. Sorry to lose him.

South Carolina has ten Baptist schools, Kentucky eleven, Georgia fourteen, North Carolina sixteen, Mississippi four.

The Western Recorder has added 7,500 subscriptions to its list in one year by the churches putting the paper into their budgets at \$1.00.

Pastor S. E. Tull of Pine Bluff, Ark., looked in on the Pastors' and Laymen's Conference at Grenada for a few hours. Come again and stay longer.

In the year just ended Kentucky Baptists gave \$512,000 to the cooperative program, which is nearly \$50,000 over the previous year, if the Love offering of 1926 is not counted.

Kentucky Baptists changed their constitution so as to retire one-third of the members of their State Board of Missions annually, putting in new men, and retaining two-thirds of the old membership.

Dr. Dodd of Shreveport says that our Baptist cause in New Orleans has prospered more in the ten years since the Baptist Bible Institute was established there than in all its previous history put together.

At the invitation of Rabbi Binstock, Dr. L. J. Bristow, superintendent of Southern Baptist Hospital in New Orleans, will speak in Temple Sinai in New Orleans Jan 8th on The Faith and Doctrine of Baptists.

Brother J. E. Byrd will direct the speakers campaign in the field work to secure the subscription of \$450,000 for 1928, the canvass to begin Dec. 4. Brother G. C. Hodge is publicity man.

"SINGING WITH SELLERS" HYMNS DURING COLONIAL DAYS

Ernest O. Sellers

Attention has been called to the historic use of hymns with the landing of Christopher Columbus, and other American explorers but comparatively few know much about the hymns and hymn singing of early colonial days.

Dr. Edwards S. Ninde has made us all his debtors by giving, in "The Story of The American Hymn," the salient facts about this question. New England Pilgrims brought with them "The Booke of Psalms", published by Ainsworth, which they had used in Holland, but the Puritans brought and used the "Sternhold & Hopkins" version of the Psalms that had been more widely used in England. The wretched meter of these versions misled the Massachusetts colonists to publish the "Bay Psalm Book" in 1640, it being the first book of any description ever to be published in American soil.

The early Episcopal and many Presbyterian churches held strictly to Psalm singing, but many Congregational and Baptist congregations used Psalms and hymns, chiefly those as collected and written by Isaac Watts.

The early Methodists used the Wesleyan Hymn Book, one prepared in England. Most of the hymns were sung "by ear" to one of a very few tunes. The ignorance of music of that early day is shown by the fact that many had never heard of singing by notes and it surprised some to learn that a congregation could actually begin and close a hymn together.

"The Bay Psalm Booke" was soon rewritten in a more lyric meter and also much use was made of "Watts' Hymns and Spiritual Songs." In 1729 Benjamin Franklin brought out a new edition of the Psalms in his Philadelphia printing office but the hymns were not republished until about the time of the Great Awakening, when Jonathan Edwards, Whitfield and others stirred America religiously.

Some of Watts' hymns made pointed reference to the British sovereign and so his book was "accommodated" to suit the conditions on this side of the ocean. Following the American Revolution, Timothy Dwight, president of Yale, revised the Psalm book of Isaac Watts, "accommodating" some of the hymns to fit American conditions. Perhaps his greatest contribution was his adaptation of the 7th Psalm. "If I forget thee, O Jerusalem" to "I Love Thy Kingdom Lord."

"To sing or not to sing" was a moot question in those early colonial days. Even to use the Psalms, the few tunes and the poverty of mu-hearts" not by the lips, and should an unbeliever happen to be present and participate—what sacrilege; or worse women must "keep silence."

The quality of the singing, the poor versioned Psalms, the few tunes and the poverty of musical culture, each singer a law unto himself, the whole result was a condition almost beyond description. Yet all felt the need of a musical expression and Psalm singing was indeed a means of grace. Not only in the worship service but in homes and while working in shop or field men were heard singing Psalms.

During the Great Awakening a new spirit and concept took hold of the people and these evils were gradually overcome through the persistent efforts of a few enthusiastic and consecrated souls within whom the sacred muse burned, whose efforts the spirit blessed and the common source of the people approved.

The Baptist Bible Institute,
New Orleans, Louisiana.

Pastor W. E. Brown of Haynesville, La., assisted Pastor A. A. Bateman in a good meeting at Boyle in which 23 were added to the church. The visiting preacher speaks most highly of Pastor Bateman, whom he has known a long time, and most kindly of the people of Boyle, where he was entertained in the home of Mr. and Mrs. W. B. Alexander.

A SUGGESTED PROGRAM FOR THE EDUCATION BOARD

By Dr. R. W. Weaver, Corresponding Secretary

1. To mobilize the Baptists of the South in the interest of Christian education.
2. To co-operate as seems advisable from time to time with every agency which is endeavoring to eradicate illiteracy from the South.
3. To awaken in the thinking of our Baptist fathers and mothers such an appreciation of higher education as will lead them to make great personal sacrifices if necessary in order to send their children to high school and to college.
4. To promote Christian standards and definite Christian programs of service in our schools and colleges looking toward their becoming efficient agencies in the spreading of the Kingdom of God, and at the same time maintaining every requirement set forth in the accepted definitions of a standard secondary school and a standard college.
5. To develop such an interest in the support of ministerial education as to insure generous offerings for the aiding of the young men called of God into the Baptist ministry, enabling them to secure a thorough Christian education.
6. To co-operate actively with the agencies of the state in promoting the public school system, especially in the rural sections, where a majority of our Baptist children now live, and where inadequate opportunities are given these children in securing an elementary education.
7. To accept as a definite denominational obligation the providing of schools for the boys and girls, the young men and women, who are compelled to leave their homes to secure an education.
8. To create a literature setting forth the dangers which beset us in the field of higher education, and the necessity of maintaining and enlarging our Baptist institutions of higher learning to the end that materialism may be resisted by men thoroughly trained and equipped; also to provide information with regard to our educational conditions, promoting an effective program of publicity, the result of which should develop a vigorous educational conscience among Southern Baptists. For nearly a hundred years such a program has been carried on in the interest of missions, while practically nothing has been done by the Southern Baptist Convention to promote a like interest in Christian education.
9. To co-operate with all Baptist educational agencies to the securing of a better attendance, a stronger financial support and a higher appreciation of our Baptist schools.
10. To endeavor to increase the number of young men fitting themselves for the ministry and to encourage them in every possible way to secure a thorough preparation. Our schools were founded by our fathers in order that we may have an educated, consecrated ministry.
11. To aid the Baptist colleges in the organization of their curricula so as to render the largest service to the students for the ministry and other religious workers.
12. The making of educational surveys where invited; the co-operating with the Baptist state educational organizations in helping to solve difficult problems; to become the medium through which Southern Baptists may be led to accept the inescapable obligation of providing the only type of education which contributes to and guarantees a better civilization—an education which links knowledge and evangelical faith and blends in a living union culture and Christian zeal.

Minutes of Pontotoc County Association and of Walthall County Association for 1927 have been received. Thanks to brethren Tucker and Roper. The work is well and promptly done.

W. E. Hellen, who was graduated from Mississippi College two years ago and has since attended the Louisville Seminary, has accepted a call to West Laurel Church and begins his work forthwith.

THE CHARACTER OF THE WITNESS

By B. H. DeMent

In the courts of the land, the effect of what a man says under oath is determined in large measure by the character of his life. Heavyweight words cannot proceed from featherweight characters. The power in the water main depends upon the volume of water in the reservoir. Character is the reservoir of life whence proceed in power the currents and vital energies that bless the world. Character is the headwaters of the artesian flow of human thoughts and deeds. What we are, determines the value of what we say. The man of God is a vital part of the message of God. Christian witnesses are not large metallic repeaters of human voices. They are not phonographs speaking without life and conscience what has been mechanically written upon the records. Life is character in action and repose. What a man is, becomes a silent power; what a man does, a mighty influence. Especially so, when the man himself is a partaker of the divine nature through faith in Christ. Men are hungry for visible religion. The life of a tree becomes tangible and useful in its fruit. True life will manifest itself, and the world needs the fruit of the Spirit.

Men read newspapers more than they do the word of God, but they read the open letters of human lives more than they do the daily papers. The best version of the New Testament I ever saw was not the King James or the American Revision, but the vital translation bound in flesh and blood—the transcript of my mother's life.

If our lives were nobler, our testimony would be mightier. Sin weakens testimony. Neither in the court room nor in life can testimony be separated from character. We are to become more and more like Christ if we would be effective witnesses for Christ.

What we are is manifested in everything we do—in words, in tone, in manner, in everything by which one personality may impress itself upon another. The quiet life, like gravity, may sound no bell but wield a mighty power in the universe of souls.

Our lives are to be as salt to preserve and purify and as light to illumine and save. Our testimony is to redeem from the corruption of sin and deliver from the darkness of death. Moses' face shone because he had fellowship with God. The testimony of the light of salvation may write on your face the message that glows with a light that never fall on land or sea.—Word and Way.

We do not know of any more effective way of making a fool out of an ordinary girl than by staging a "beauty contest."

"Sixty per cent of all babies born from cigarette-smoking mothers die before they reach the age of two, due primarily to nicotine poisoning," Dr. Chauncey L. Barber, Lansing, Mich., asserted recently at the annual convention of the American Association for Medical Physical Research.—Ex.

The comparative statement of receipts for Home Missions for six months 1926 and 1927, from May 1st to Nov. 1st shows an increase for this year over last year of \$4,309.68. That is they have gone from \$128,443.15 to \$132,752.83. Some states have made slight increases while other states have suffered slight losses, the figures not being vastly different from last year. It is a mystery to some of us that so large a percent of the Home Board's appropriations are in the older states which ought to be able to take care of themselves. Hundreds of thousands of dollars have been given to schools in some of these older states and New Mexico with only one school is in danger of losing that for lack of financial support. There is sorely needed a readjustment and reconstruction.

A Way To Help.

Prof. Autritt of the Department of Modern Languages in Mississippi College is setting the rest of us a worthy example in helping the ministerial students there to pay their way and remain in school. Professor Little is helping him, and maybe you can also. Prof. Autritt is a Russian who became a Baptist, was ordained to preach and took his theological course at Rochester and Ft. Worth. He is now teaching with acceptance at Mississippi College and glad to preach as occasion offers.

Ministerial students in Mississippi are receiving less help now than for thirty years. They have to pay tuition just like other folks in Mississippi College. They have good appetites, and some of them have families with appetites. Professor Autritt thought out a way to help them, by giving his own time and skill. He learned many years ago the weaver's trade and is an expert at weaving rugs. He has taught a number of the students how to do this, and they have on hand a good collection of beautiful rugs at a reasonable price. Some are cotton and some are jute. They are in many colors and in prices ranging from \$1.00 to \$12.75, according to size and material. The sizes are from 18 to 36 inches to five by seven feet. They can be washed without injury. There is no profit in them to Professor Autritt. The students get only the pay for their time, which is about thirty cents an hour. These rugs are good for living room, bed room or bath room. You can get a good rug and help in a good cause. Write to Professor Oscar Autritt, Clinton, Miss., Don't delay.

When does the love of the beautiful become a sin? Perhaps some one says, "Impossible; it cannot be that the love of the beautiful is wrong?" Did not God make the world beautiful? Did not he plant within us the love of the beautiful? Did not David say (Ps. 27:4), "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple?" Yes, the love of the beautiful is a thing to rejoice in and to cultivate, but with care, with caution. Remember how Eve was tempted. When she saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she disobeyed God, by obeying the inward impulse. It is a good thing to have satisfying food, but food itself may become a stumbling block. It is a good thing to be made wise, but there is a sort of knowledge that separates us from God. Most of us need to cultivate the love of the beautiful. But the fop or the dandy is an object of pity and disgust. And the girl or woman who spends all her time or a very large part of it amusing herself with a vanity case and fingering a mirror is about as empty headed an object as you will see in a day's travel. Yes, it is a good thing and proper for a woman to be beautiful, but when she spends all her time thinking about it and working at it till she is a self-conscious pimple it is very pitiful. Or when she spends more money on her personal appearance than she does in cultivating her soul, she is guilty of a great sin. Let us remember that there is beauty in simplicity, in purity, in godliness, in holiness. "Whose adorning let it not be the outward adorning of braiding of the hair, and of wearing jewels of gold, or of putting on apparel, but let it be the hidden men of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

Students in the Baptist Bible Institute conduct evangelistic services in French Market in New Orleans every Tuesday, Thursday and Friday evenings.

If you are interested in the fight against the tobacco habit you can get tracts suitable to your purpose from No-Tobacco League, 821 Occidental Building, Indianapolis, Ind.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

SOME EXCUSES FOR NOT PLEDGING TO THE BUDGET ANSWERED

Excuse making is a popular business with many Christians. These excuses should be met by the Christian worker with as much wisdom and tact as possible. To argue is of no value but to be able to meet an excuse quickly, clearly and concisely is often convincing and helpful. Hoping that workers may be helped to answer excuses most often given for not pledging to the Lord's work, a list of such excuses were collected and are herein answered briefly.

1. "I Never Pledge"

Yes you do. Everyone makes pledges. You pledge your rent, your lodge dues, insurance premiums, property payments, and current bills. You also pledge to pay a certain amount to those who wash for you. You should think as much of the church as of these. It is essential that the approximate income of the church be determined that the program of the church may be outlined. Nehemiah 9:38 says, "And because of all this (the mercy and blessings of the Lord) we make a sure covenant and write it."

2. "I Prefer to Give, As I Feel Like It"

That might be all right if ministers, missionaries and church officers had to pay bills only when they felt like it. But they have to pay. Your grocer expects you to pay him when your bill is due whether you feel like it or not. You should surely pay your debt to the Lord as well as you pay your grocer. The people who pledge pay on an average six times as much as those who do not pledge.

3. "I Am In Debt"

The Lord is your preferred creditor. Perhaps you are in debt because you have not been treating the Lord right. God says, "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine" (Prov. 3:9-10). If no one paid who was in debt more than ninety per cent of the American people would pay nothing to the churches.

4. "I Pay Just As Much By Dropping It In Loose"

But your influence on others is bad. They will see you make no pledge and put in no envelope and will misjudge you as miserly and unco-operative. Then the church must keep a record of those paying and those not paying—if you fail to use the envelope you will be classified as not paying.

5. "Times Are Too Hard Just Now"

Times are not hard. There is more prosperity in Mississippi than there has been for years. But if times were hard you should not make your first cut in the Lord's work.

6. "I Have Only a Small Income"

Then the weekly and proportionate plan will just suit you. Your part in contributing is no larger in proportion than that of the richest member. The Lord promises to prosper if you give. "There is that that scattereth and yet increaseth; and there is that which withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24. Are you sure that your small income is not due to withholding more than is meet?

8. "The Church is Always After Money"

But it is the Lord's money—not yours. We are trying to get you to be just and honest and let the Lord have what belongs to Him. When the church members bring the whole tithe into the storehouse according to the Lord's command the church will not have to spend so much time and energy in collecting the Lord's money.

8. "My Wife (or Husband) Gives For Both of Us"

Worship is a personal act and cannot be done by proxy. Giving is a part of worship and it is quite as possible for someone to eat for you or sleep for you as it is for them to give for you. Christianity is a personal religion. God says, "Let every one of you lay by him in store as God hath prospered him." 1 Cor. 16:2.

9. "Why Should the Children Give When They Have No Income?"

Because the child does make a contribution to the home life. Most of those belonging to the church do work in the home that contributes to the material prosperity of that home. All of them are productive in that they inspire the parents to produce more. The children should be trained to give. God says, "Train up the child in the way that he should go and when he is old he will not depart from it."

10. "I Do Not Like the Financial Plan of the Church"

But it is the will of the majority and your love for your brethren and your loyalty to your church demand that you support it. Be certain that you have a better plan to suggest before you become too critical of the present plan.

11. "I Want No One to Know My Gift"

It is not essential that any one except the church treasurer know your pledge. You may seal it and hand it in if you so desire. But by allowing it to be known it may be a blessing and an inspiration to others. You should not pay in order to be seen of men but it is a fine thing for you to let your light shine by allowing men to see you pay to the glory and honor of your Lord.

12. "I Prefer to Pay by the Year or by the Quarter"

But the Bible calls on us to give weekly as a part of our worship. We are to "worship the Lord with an offering." "Upon the first day of the week" we are to make an offering. Furthermore the church needs a regular and systematic income in order to meet the bills that are regular.

13. "I Seldom Attend Services"

That is no one's fault but your own unless you are ill. In that case visitors from your home department will be glad to call for your offerings. You should attend if possible and remember that the church expenses go on whether you attend or not.

14. "I May Lose My Income"

If you lose your earning power you are not obligated to pay your pledge. Any time that you cannot pay you may cancel your pledge by notifying the treasurer.

15. "How Much is Jones Giving?"

Does your duty to the church depend on whether someone else is liberal or stingy? Christ said to Peter when Peter was inquiring about John's duty, "What is that to thee, follow thou me." That is Christ's message to you, "Follow thou me."

16. Is There Any Excuse?

There may be an excuse that will satisfy the conscience of the one who makes the excuse, but there is no excuse that will make a fellow feel good at the judgment bar of God. No doubt the servant who hid the pound his Lord gave him when he returned thought he had a good excuse for doing so, but how empty that excuse was when presented. And so it will be with us at the coming of Christ. There is no excuse which will justify us in His sight for not giving of our money to the ongoing of His Kingdom. Here is the test of our love and loyalty to Him. Here is the proof of our faith and fidelity. Christ will take no excuse.



FROM THE MISSIONARIES
Recollections of Miss Moon

My recollections of Miss Lottie Moon are vivid and have with them a sense of deep gratitude. I had heard of Miss Moon, it seems to me, all my life and she embodied for me the whole subject of foreign missions. I am not sure of the date of my first meeting her, but it must have been on her last furlough and several years previous to my coming to China in 1908. The place was Fork Church in Fluvanna County, Virginia. The occasion was our association, or protracted meeting, I do not remember which. Miss Moon made an address on missions in China which deeply impressed all. Mr. Ah Fong Young, then a student in Fork Union Academy was also on the program. My mother, Mrs. H. B. Gay was an ardent missionary spirit, ever carrying joyfully upon her heart the work of the Woman's Missionary Society. A day or two after the meeting, Miss Moon, with her hostess, Mrs. William C. Hatcher, called at our home. I was at that time living in Atlanta and only at home in Virginia for a visit. I was deeply interested and active in support of a Traveler's Aid work in Atlanta and talked to Miss Moon at some length about this work. I remember what a good listener she was, drawing me out upon this comparatively small subject when she might have been using the time to tell of her much greater work in China.

When we arrived in China, Miss Moon greeted us with a most cordial letter of welcome and later invited us to visit her the following summer. This we did and every impression of that visit is pleasant—the good Virginia cooking taught to her Chinese cook, the way she laughed at herself when she found her precious cook book which she thought had been stolen but which eventually “turned up” just where she had put it for safe keeping “during the white-washing.” Later this book came into my possession and is prized especially for this association.

Perhaps that which most impressed me, a new corner to China, was Miss Moon's oneness with the Chinese, her respect for them and love, even when in some cases they disappointed her, yet a love that could be severe when it was for the good of the individual.

Two summers later I was in ill health and Miss Moon insisted that we spend the whole summer with her. A hospital experience in Tsingtao took up most of the summer but we were able to re-

turn home by way of Tengchow in September. Miss Moon was very busy with her schools by that time but not too busy to think of many things for my comfort. She seemed to us there in her home quite normal in every way, but later we realized that even then anxiety for the Board and its work was heavy upon her heart. By the time winter set in the strong mind and body were failing and when brought to our home to be under Dr. Gaston's care she was but a shadow of her former self. We need not dwell upon those last days. Better to remember her when she was at her best, or better still to think of her in the fair beyond where every faculty will have been perfected and every charm of heart and life will have reached its fullest flower.

—Annie B. Gay Gaston, China.

A Chinese W. M. U. Worker I Have Known

For several years the office of recording secretary of the North China W. M. U. was filled by a Miss Chang. The first Chinese president of the Union and the second one both have this same name “Chang”. All belong to different families. Others have written about those two presidents. I choose to write about a recording secretary, one who does heavy work in any organization. This young woman was chosen from year to year because of her skill in writing hieroglyphics. She is somewhat of an artist so it is easy for her to use a Chinese pen. The present generation of women in China have not learned to write with ease and rapidity as the men do. They write that clear legible hand like a child writes.

The subject of this sketch sometimes had occasion to write on the blackboard in her home church at Laichowfu. She always received praise from men in the audience. She was often asked to serve on committees. All respected her for her good judgment. With all her business sense and executive ability she is every whit a woman—always discreet, gentle and refined.

She belongs to a family of well to do country people. They were among the first non-Christians in our county to open a girls' school. After this girl had studied a few years in the little private school they began looking about for a school of higher grade. The government school for girls in Laichow had not opened. Our little school had not grown far enough beyond its “original quarters in the cowstall” to be known even in our own county. This Chang family had a farm hand from Pingtu. He told them about the Effie Sears Memorial. So Mrs. Chang applied for her daughter to enter that school. The principal referred her to us. I have thanked God many times for sending her to us. The mother came, saw our school and liked it. In a few days the girl came wearing a long robe and boy's cap. All the non-Christian girl students used to dress like that. She promised her mother and her auntie that she wouldn't study the Bible nor believe the doctrine.

During the first few chapel periods she attended she studied her arithmetic. When her principal told her that half hour must not be used for studying she obediently laid aside her book and listened to chapel talk. Pretty soon she became interested in Bible class. Before the end of the term she was converted. When vacation came she went home expecting to be persecuted but determined to win her mother's consent to her baptism. Her mother surprised her by saying “Why should I object when I believe it myself?” She had been reading literature presented her on her first visit to the school.

The girl went on to graduation, then taught several years in her home town. She ranked high in government school circles. They wanted to keep her but we finally secured her for our Mission School, her Alma Mater. How she does fill full her office. Since returning home this time I have met one lady principal of schools who reminds me of Miss Chang. There is that same poise which is so essential.

During the years after her graduation Miss Chang had several offers of marriage from non-

Christian men. They were men from different walks of life, viz.: merchants, scholars and military officials. These men had admirable traits in places where Miss Chang was strong herself. She wanted her husband to be stronger. Any one of these men would have been a desirable catch from a worldly standpoint. She turned down all those offers and accepted a poor medical student because he is a Christian. She corresponded with him and became engaged to him before she saw him. I saw her after her first interview with him. My heart ached for her. She failed to see in him those strong manly qualities she wanted her husband to have. Her word had been given, so she went to her wedding day with a heavy heart. The truest virtues are not always on the surface. I'm happy to tell you that the young doctor soon won the love, the affection and the respect of his wife. Today they are pillars of strength in the Laichow church.

She, because of school duties is not able to attend annual meetings of the Woman's Missionary Union. She has served as president of the local W. M. S. for several years. The Union called her out and helped develop her and now she is helping develop the Union.

—Alice Huey, China.

Program for Jeff Davis County Association Prentiss, November 28, 1927

Devotional—Mrs. D. D. Fortenberry.

Reports from Organizations.

Associational Young People's Organizations—Young People's Leader.

Our Part in Ruby Anniversary—Mrs. Buckley, Phalti.

Why Mission Organizations for Young People—Mrs. A. M. Thompson, Ebenezer.

How We Use Our Mission Magazines—Mrs. O. Hathorn.

Prentiss Sunbeam Program—Leader, Mrs. Thompson.

Plans for 1928.

Noon.

Society Hill Y. W. A. Program.

Message—Miss Traylor, State Y. P. Leader.

Story—Victory Auxiliary Member.

How My Society Has Fostered An Auxiliary—Mrs. Turnage.

Presentation of Tithing Contest—Mrs. John Dale.

(Continued from page 3)

(d) Intermediate Department

Only a few were in the Intermediate Class we visited, and they were just sitting there, not saying a word, not doing a thing, but just sitting there looking at each other. After we had left the room I asked my escort why he didn't have a teacher for that class. He said the lady sitting on the bench in front of them was their teacher. I asked why she was not teaching. He said that she didn't study her lesson, so when she came to class all she could do was to read the questions in the quarterly, and as the class was unable to answer them it didn't take more than five minutes to cover the questions. As she didn't know anything about the lesson to say, they couldn't do anything but just sit there until the class period was over. When he told me that, I understood why they had only a few present.

(e) Senior Department

We next went to the Senior Department. It was an organized class—organized to perfection. When we entered the room it was five minutes until time for the closing bell to ring, and the last committeeman was making his report. They turned the class over to the teacher, and as I knew him to be a fine fellow I thought we would hear something worthwhile from him. But before he got started good the bell rang and the class was dismissed.

As we went to the closing exercise of the school I was thinking deeply, and my principal thought was “they have a big Sunday School, well organized, but Jesus is not here”.

(To be continued)

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Branch Church, Scott County, Organizes

A member of Davis Memorial Church, Jackson, reports another bit of extension for them. This is the organization of the B. Y. P. U.'s at Branch Church, Scott County. They elected a Director and organized two unions, a Senior and Intermediate. They expect to complete the third organization when they start their Junior union soon. Mrs. Ernest Smith was elected Director; Prof. Clyde Everett, President of the Senior union, and Mrs. Nichols, leader of the Intermediate union. We congratulate them on this fine start, and congratulate Davis Memorial on their continued interest in Extension work.

The Value of a Consecrated School Teacher

Miss Bonnie Lee Carter is teaching this year in Lamar County, out from Purv's, and about the first thing she did was to start some B. Y. P. U. work. She knows and loves the work and reports already a training school for Corinth and Good Hope Churches with the completion of a good union at each place. The opportunity in the school room is wonderful, but when the teacher not only serves as a good teacher but uses her influence in the church as well the profession is raised in its value to a community beyond words. We congratulate this community on having Miss Carter as one of their teachers.

Arbor Grove Church Reports Good Work

It's a country church and along with many other country churches is proving that in the country as well as in town good B. Y. P. U. work can be carried on. Mr. Edwin Bowles reports two splendid B. Y. P. U.'s organized at the Arbor Grove Church, Chickasaw County. The two unions have an enrollment of 58. The officers of the Senior union are as follows: President, Mrs. W. D. Woodruff; Vice-President, Sara E. Bowles; Secretary, Edwin Bowles; Organist, Ola Martin; Choristers, Charlie Verell and Joe Martin; Group Captains, Mr. Shelton and Miss Mabel Bowles. Mrs. Joe Martin and Miss Hassall are the leaders of the Junior union and Mr. J. H. Hester serves as leader of the Senior union. They start off using the eight point record system and we are sure we will receive some good reports from them all along.

A-1 Unions for Last Quarter Not Reported

The Intermediate B. Y. P. U. of McLain sent in their report on time and the union was A-1 for last quarter and should have been reported in the regular honor roll list, but the

report was mislaid and we failed to have it in the regular batch of reports. The General Organization of Calvary, Jackson, sends in an A-1 report also for last quarter.

Hollandale Intermediates Busy
Mrs. J. F. Scull is leading the Intermediates of Hollandale in a fine way, and they are making progress under her leadership. They have recently taken the study course and have gotten their awards. And so the good work goes on.

Oak Grove, Winston County, Organizes

Miss Bessie Jackson reports the organization of the B. Y. P. U. at Oak Grove Church, Winston County, near Noxapater. The officers elected are: Miss Lorena McAdory, President; Arlene Coward, Vice-President, and Bessie Jackson, Secretary. They write for special literature, which means they are willing to learn the best things in B. Y. P. U., and we are sure they will do splendid work and prove a blessing to the entire community.

Here is Another New One, Morgan City

The line-up: Stokes Dickens, President; Mrs. B. L. Brent, Vice-President; Celeste Kimbrugh, Secretary; Bertha Prewitt, Corresponding Secretary; Kate Cottingham, Treasurer; Gladys Ratliff, Chorister; Pauline Moter, Pianist; Mattie Scott, B. R. L. These are the officers of the newly organized B. Y. P. U. at Morgan City, reported by their President, Mr. Stokes Dickens. We extend to them our greeting and welcome them into the widening circle of B. Y. P. U.'s of the state.

We Did It This Year

Did what? Reached our goal in study course awards. We set our goal for 8,000 awards this year, and our record shows 8,168, and we appreciate the whole-hearted cooperation the B. Y. P. U.'s have given us. We have some goals for next year, and our Study Course Awards is 10,000. We also want 200 new unions and 50 new General Organizations. Some other goals have been set. Watch the Record for them later. Read this—

The General Organization and the Adult B. Y. P. U. will solve most of your B. Y. P. U. problems. Try it, pastors, and see. Remember this! The B. Y. P. U. Director should be the most influential, capable, consecrated leader in the church. It's not a "kid's" job; it's a real man's job, and if the best man in the church is a woman, then elect her.

FROM BROTHER MORRIS

I have been in the Baptist Hospital a little over three months, suf-

fering from an illness caused by overwork last year. I am not well yet, but am able to leave the hospital; am in the home of my daughter and husband, Mr. and Mrs. G. A. Carothers.

The Baptist Hospital is a great place. Superintendent Alliston is a great manager. There are few institutions with as many operatives where duties are so important and complex in which as little confusion can be found. One day during my stay, the hospital had twenty operations and yet no confusion; everything was as smooth as the breath of a May morning. My stay in the hospital has been pleasant. The Christian visitations have been ample and of a high order. Friends kept my room filled with beautiful flowers; for all this I am profoundly grateful. I cannot mention all the individuals, but I might mention the T. E. L. Class of the First Baptist Church. The flowers and fruit they sent were of the choicest and rarest. My prayer is that this class may endure and multiply in its Heaven-ordered mission in the Kingdom of our God.

Every officer and employee of the hospital is an expert in the line occupied and the nurses—well, they are a complete group of well selected and well trained evangelists of patience and mercy.

The hospital is a great boon to preachers. They have their treatment free and all members of a preacher's family get a liberal discount; really if it were not for the calamities of oft infirmities a preacher could afford to be sick occasionally if he could be treated in the Baptist Hospital. The hospital is a great asset for the Baptists of Mississippi and long may it live and prosper.

—S. L. Morris.

SEMINARY NOTES From the Southern Baptist Seminary, Louisville, Ky.

The Mississippi Seminary students and their wives met on Missionary Day, October 19, in Norton Hall Chapel for the first state missionary program. The meeting was in charge of Brother Andy Tate, president of the state group. Brother B. B. Hilbun, in conducting the devotional, brought a message on the vital subject, "A Day With Jesus". Brother H. Y. Young, a Chinaman, who finished at Peabody College last session, and who is now a student in the Seminary, gave a splendid lecture on "A Cross-Section of Chinese Life".

A resolution was passed to send communications to the student and mission volunteer conferences soon to be held at Starkville and Grenada. The Mississippi students here have a zeal for the student work in Mississippi.

The following were present at the meeting:

James Street, Mark Lowry, W. Edwin Richardson, Carey T. Vinzant, W. M. Taylor, Mrs. W. M. Taylor, L. B. Golden, Mrs. L. B. Golden, P. E. Cullom, Mrs. P. E. Cullom, Alvah Hawkins, W. S. Hardin, A. M. Tate,

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(Continued on page 13)

DEFENDER OF THE STUMBLING

Janie N. Standifer

Judge Gerald Garland met the passenger train at the union station of C. on a fine morning, and joyfully welcomed his only son, Gerald, Jr., upon his return from a well known university where he had completed the study of law. This son was the child of his old age, and "the apple of his eye." "You are to step into my shoes, son," the Judge declared. "I am getting too old to continue to contend and wrangle in the courts of justice. You will have my law office and library and clients. I will give you advice and any help you may need, but I want to superintend my farms and my herds of fine cattle. It is time for me to rest. There is a great future for you, boy."

"I hope so for your sake, Father." "First you must run for county attorney. Then district attorney. Later you will be a judge. You may be governor of our state, and climb on up the political ladder to—who knows what?" "I do not care for politics, Father, and I fear I will disappoint you. As you know I preferred another profession."

"But law has been the chosen profession of the Garlands for many generations, son, and when I die you will be the only man left bearing the name of Garland in our family. It is an old and honorable name. It is a duty you owe your mother and myself to succeed. You have the brains, the prestige and the opportunity to walk into fame and fortune."

"Will I have a partner?"

"Yes. George Williams, who has been with me for the past three years, will be with you until the first of next January. He intends to move West at that time."

"Why?"

"His oldest boy, Hal, has been on some sprees, and was expelled from high school a few weeks before he was to graduate. His father thinks he can get the boy interested in a ranch and he would stick to the job. Hal is a kind-hearted fellow."

"I pity he drinks," remarked Gerald sarcastically.

"Oh he will sober down! Many a fine man has stumbled in youth and made good in later years. Hal has been so grateful when I defended him, and helped him out of trouble."

Young Gerald was silent throughout the remainder of the homeward drive. He did not seem delighted with the thought of his prospective partner being the father of a reprobate son.

The young lawyer conscientiously attended to his work and was unusually successful in his practice. There were a number of rum-runners and bootleggers who wanted him to defend them in the lower courts, but he flatly refused to have anything to do with their cases. Once when his partner was out of town Hal Williams was arrested for reckless driving while drunk, and Gerald was urged to take the case. When he declined he was sharply

rebuked by his father.

"Boys can only be won from youthful errors by kindness," the Judge insisted. "We must help them when they stumble, son. You have lost the opportunity of reforming Hal."

"I think not, Father. I merely lost the opportunity of encouraging him in his downward career."

Some time in August, Mr. Williams, Sr., was called to New Orleans by the illness of his mother, and Gerald had the entire charge of the office. He left it in good order one evening expecting a call early next morning from a client who was giving the firm an important case. Upon his return to the rooms a short while before he expected his patron, he found that a poker party and drinking bout had been held there. Partly smoked cigarettes, empty whiskey bottles and cards littered the desks, tables and floor. Gerald was indignant. He was sure that Hal Williams had used the senior Williams' key to enter the office, and had left it in that disreputable condition. With the aid of a boy he hastily put the room in order, but the odor of tobacco and whiskey still filled the apartment.

When his client arrived Gerald told of the humiliation he felt from the use made of his office. He was advised to dissolve partnership with Mr. Williams. He decided to do so, and informed his father of his intentions. The old man became furiously angry and declared that his son must make no change until the close of the year.

"You are too narrow and Puritanical, Gerald. I have had my drams since I was a kid, and they never hurt me. You must be broad, son, and mighty lenient to the thoughtless and stumbling if you would succeed in your profession and influence people for good."

"That sounds all right, Father, but I know that Hal should be indicted and put in jail. Too much leniency is harmful. It will bring Hal to ruin I fear."

"Let things alone until his father returns, son. I think I can arrange matters satisfactorily without antagonizing Hal." Gerald said no more about the matter.

One afternoon early in September young Garland boarded a passenger train for a neighboring town to attend a game of baseball. With him was his sister's daughter, a beautiful girl of sixteen. Soon after the train started Hal Williams staggered into the coach, muttering threats of vengeance upon an officer who had attempted to arrest him. Suddenly he began to curse and swear. His profanity was almost bloodcurdling. Gerald Garland arose quickly, walked forward and cried commandingly:

"Stop that profanity in the presence of ladies!"

"You dare to try to make me, you — Take that!" He drew a pistol and fired twice.

Gerald Garland fell forward, a bullet through his heart. His niece screamed with pain as a bullet passed through her cheek. The train was stopped, the pistol seized, and

the murderer forced to surrender.

Judge Garland was crushed with grief at the tragic death of his son, and furiously angry because of the injury to his granddaughter. Sitting in his library that evening he kept moaning to his heart-broken old wife:

"Try to bear up, Mary. I will stand for prohibition from now on to my dying day. I will take up the practice of law again, and Hal Williams and other drinking lawbreakers shall be punished as they deserve. I will never again defend a drunkard, a gambler or a bootlegger. I will live to enforce the law."

"But all of your efforts for enforcing the law will not bring our dear boy to life, Gerald, nor remedy the life-long disfigurement of our granddaughter," groaned the bereft mother.

But in his old age Judge Garland had learned a lesson which he may instill in other defenders of the stumbling; that leniency must be restricted, or it will become a harmful vice.

A STRANGE REQUEST

People come to this Preacher with all sorts of requests, and they are all in order, whether he can do the things they wish him to do or not. The preacher is like the doctor and the lawyer in that he is the repository of many confidences, and he must keep all the secrets of other people as carefully as he keeps his own. But there is dynamite in some of the requests which are made confidentially of the preacher. This one, for instance.

A good Christian wants us to suggest to an honored Baptist preacher that he tone up on his dress. There now! This matter of dress has caused more family fusses, has impaired the credit of more individuals, and has taxed the ingenuity of more tailors, manufacturers and merchantmen than any other problem. It has made and unmade fortunes, it has won entree for strangers into elite social circles, and it has started the gossips all agoing. It has set the preachers themselves aflame times without number, and hot thunderbolts have fallen from the pulpit at times like hail stones in a mid-summer storm.

Now the preacher is singled out for criticism. This criticism is not barbed, mind you. It is very tender, and it comes from the heart of one who loves him. But it is desired to shift the task of transporting it to our tender hands and heart and tongue. Aye, there's the rub! There are some things people are sensitive about. And this is one of them. The very best friend would hesitate to walk into this situation, even on tip-toe and with shoes off.

Besides, How should the preacher dress anyway? We have a very distinguished preacher friend who always wears on week days a sack coat, of cut like any business man, and a red tie. He buys new coats and new ties, but the coat is always that of a business man and the tie is always red. We have another very distinguished preacher friend

who always wears a black sack coat and a black tie. Which is right? Make up your own mind, and then keep it to yourself. If you start any talk about it you would have another great argument in the Southern Baptist Convention.

We will say this much, however, about the preacher's dress. Whether the coat be black or some other color, it ought to be cleaned every now and then; and the trousers should be pressed frequently. And, concerning the tie, whether it be red or black, it should be given to the janitor after so long a time, and replaced by a new one. Of course the preacher will wear fresh linen, and will keep his shoes shined. The Government requires that much even of its buck privates.

We are dubious about saying anything to that preacher about his dress. Our friend can mail him this paper, as a sort of compromise. After that, our friend must lay off. Such discussions should not be pushed too far. If we were asked, for instance, to write an article on "How the Preacher's Wife Should Dress" we would feel like cutting our friend cold!

Dr. John A. Broadus used to say the preacher should so dress that nobody would take him for a preacher, but if it were found out, there should be no occasion for surprise. — J. Jeter Hurt in Go Forward.

A school boy wrote an essay on cats. The chapter on different breeds supplies the following information: "Cats that's made for little boys and girls to maul and tease is called Maltese cats. Some cats is known by their queer purrs—these are called Pursion cats. Cats with bad tempers is called Angorrie cats. Cats with deep feelin's is called Feline cats."

10 Hens Lay 10 Eggs a Day

Winter doesn't stop Mr. Henry's hens

Readers whose hens are not laying well during these days of high egg prices will find much of interest in the following letter from C. D. Henry, Alverton, Pa. He says:

"I placed 10 pullets by themselves, and fed them Don Sung. The third day my eggs increased from 3 to 9 a day. They have had Don Sung ever since and have laid continuously. Yesterday I got 10 eggs from them and am willing to make affidavit to it. Don Sung certainly gets the eggs. It has paid for itself many times over."

Don Sung, the Chinese egg laying tablets which Mr. Henry used, are opening the eyes of chicken raisers all over America. The tablets can be obtained from the Burrell-Dugger Co., 383 Allen St., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or \$1 for the extra large size, holding three times as much). Don Sung is positively guaranteed to do the work or money promptly refunded, so it costs nothing to try. Right now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.

 **DON SUNG**
Chinese for Egg-Laying

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

"Bring up a child in the way he should go, and when he is old (grown) he will not depart therefrom."

The People Who Have Helped Me
Bring Up My Children
(Child Welfare Magazine)

In looking back over the training and education of our two boys I can see the decided influence of several people on their lives. Many times when I have sensed a crisis, a turning point in their characters, it has been someone outside the home who has helped them past the critical moment and showed them the sign post which read, "Turn to the right."

As a mother who has always tried to be "one thought ahead" of her children, who has seen and felt the various changes in their lives and has earnestly worked and prayed for the best and finest to be uppermost in their natures, I feel deeply grateful to these people who have left their impress on my sons.

A teacher of the seventh grade made perhaps the first deep impression on the boys. The older lad had been a bit unstable and restless, but here he began to "steady down" and I noticed a real interest in his studies and an effort to please. When the younger boy went into the same room, he who had been shy and retiring began to unfold and his mind awakened to his own possibilities. The teacher was a charming young woman whom it was a pleasure to know. She was kind and gracious, exceedingly pretty, with plenty of poise and dignity so that no pupil took advantage of her, yet naturally full of fun and good nature. Her lessons were interesting and the pupils learned eagerly and quickly. Merely a pretty face does not impress boys at that age unless character and brains are behind it, but the combination in this case made a teacher and a schoolroom which brought out the best in the children.

In the High School the boys came under the influence of a man who has my highest respect and gratitude. He was a teacher of mathematics, keen, kindly and fair, with a high standard for class work and no intention of allowing the boys to fall below that standard. In school-boy language I heard the boys' admiration and wonder expressed month by month.

"Gee, he's a crackerjack of a teacher!"

"Wish all teachers were like him."

"Say, no one puts anything over on him. Believe me, there's no fooling in his room."

"If all lessons were as interesting as his we'd never mind going to school."

"He's the squarest fellow in town."

Watching his influence on the boys I saw their studies improve, their ideal of a man mount steadily high-

er, and their purpose and concentration deepen.

In the same school the boys had a woman teacher of French who was soft-voiced, calm and pleasant and who speedily reduced them to awed admiration.

"There's something different about her," puzzled the older boy. "She doesn't even have to keep order, because no one thinks of getting out of order in her room."

Her face was one of the loveliest mother-faces I have ever seen. It was not a young beauty she possessed, but the serene loveliness of a mature woman, ruling herself and others by the force of a rich, harmonious personality. Her students climbed steadily in their studies for she always demanded their utmost. She never hesitated to speak clearly but fairly of the slightest letting down in effort, but her kindly humorous smile held no sting; she merely expected and received the best work and finest efforts of all in the class. Wouldn't any mother be thankful for the coming of a woman like that into her boys' lives, especially at the time when the boys were awakening to the power of feminine influence?

At a time when the older boy seemed in doubt as to whether the church held anything worth while for him, there came along a young man a few years his senior who was intensely alive, athletic, full of fun, who soon became a leader among the young folks and who led straight to the church. He planned merry times, he was everywhere in the church meetings, working and teaching, and soon the church was humming with young life. My elder son followed eagerly and became one of the young man's closest friends, easily entering into the life of the young crowd. Thus his amusements and recreations were safely provided for, much to my relief and his advantage, principally because of his contact with this one young man. Parents cannot do it all, but they can seize upon and encourage the influences which help, and this mother is not ashamed to acknowledge a debt of gratitude to that young, strong personality.

A man Sunday School teacher and a leader in the Boy Scouts came into the younger boy's life about the same time and provided him with the interests which he needed. The teacher needed his help with the class and the boy became interested in his Sunday School and in work with the other boys. The Scoutmaster urged him to help in the Scout movement and soon the boy's recreations, centered around the Scouts and their splendid program. He became the "right hand man" of the leader, following him, helping him, camping with him, intent on his every word and deed. The lead-

er, in return for this loyal admiration and hard work, took the boy on trips with him and included him in every good time that offered. The younger boy again unfolded, showing powers that no one had supposed he possessed, his character broadening and deepening as he developed pluck, determination, leadership and dependability, all from the touch of this one man on his life. The boy plans that when he is a man he will be to other boys what this man has been to him.

By marriage an uncle came into the boys' lives and after a short period of getting acquainted, the lads found a new zest in life. They listened spellbound to his tales of younger days, they watched his muscular development, his swimming, his efficiency in his cellar work-shop and his cleverness with tools. They were pleased by his interest in them, his way of treating them as adults, his hearty welcome whenever they appeared.

A minister discovered qualities in the older boy which had lain dormant. Under this man's encouragement, his good fellowship and frank talks, the boy found himself of use in helping others, and the qualities of leadership emerged from the chaos of boyhood.

Among the guests of the family there were some who especially commanded the boys' interest so that they unostentatiously lingered around during some of the visits.

"When she talks, she says something," the younger boy expressed it as he listened to a friend with silvery white hair and bright eyes, whose conversation ranged over books, travel and noted people. Boys admire a fine intellect and are strongly attracted by it. They despise all sham and pretense, all "fussing and gossiping," but they will manage to be around when someone appears who "has a brain and uses it," (to quote boy talk).

Another friend, a younger woman who kept us in gales of laughter, also often launched us into serious discussions in which the boys were included, and hours were spent over economic and educational problems which she had studied, and over world affairs on which she kept informed.

A charming young girl, the daughter of a dear friend, drifted in and out of the boys' lives and showed them what a delicate, spiritual delight girlhood may be. As they watched her, enjoyed hours of music with her and heard her reactions toward her boy and girl friends, their respect for womanhood deepened and a promise of the coming gentleman, came into their characters. There is perhaps no finer touch on a boy's life than the shining loveliness of unspoiled girlhood.

The end is not yet, for as the days go by there come new needs and new influences, but the young, impressionable years are nearly gone and manhood is fast taking command. A mother can only hope and pray that all along the way there will be the "good men and true," the women lovely of heart, who will lay the needed touch upon their

lives.

Meanwhile one mother freely and gratefully owns her indebtedness to those men and women who, by their words and deeds, have consciously tried to influence her lads to higher resolves, and to those others who have unconsciously, by merely being true to themselves and their ideals, appeared at the crucial time as if in answer to prayer. My sincere gratitude and appreciation go out to the boys and girls, the friends and teachers, the ministers, and "plain people," who have so greatly helped me in the training and education of my boys, and to all others of their kind who can be depended upon never to hinder but always to help in one of the biggest and most interesting tasks in the world—the bringing up of children.

AN APPEAL

To the Readers of The Record:

Before this issue of our Record reaches you Evangelists D. Wade Smith and Otis Perry will have been in the meeting at Pass Christian since Sunday, Nov. 20. The Executive Board of Harrison County Association, backed up materially by the Gulfport First Church, are sponsoring the meeting. Pass Christian is a city of three or four thousand people with no Baptist church property, organization or services. The Methodists are making progress with a good strong half time pastor, though the church is small. The population is largely Catholic or neutral. Some Protestants "for business reasons" do not care to take a decided stand.

We are asking you as you read these lines to pray God to use these evangelists and their helpers to do a great work in Pass Christian for His glory. Don't fail us.

—W. C. Hamil, Moderator.

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Sunday School Department

THE SUNDAY SCHOOL LESSON

November 27, 1927

R. A. Venable

Isaiah Teaches the Essence of True Religion—Isaiah 1:1-20.
Golden Text—Ps. 24:3-4.

Lesson Material—Isaiah 1:10-20.

The first chapter is an arraignment of the rulers and the people of Jerusalem. These are the defendants. Jehovah is the plaintiff, and the prophet is the interlocutor in the court scene. In the preceding verses (1:1-9) Israel is accused of being ingratitude and inexcusable ignorance of God's law, corrupted and laden and blasphemers of the Holy One of Israel; full of wounds and putrid sores from the crown of the head to the sole of the foot, the land is overrun and laid waste.

Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. What unto me is the multitude of your sacrifices, saith Jehovah: I have had enough of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of the bullocks, or of lambs, or of he goats. When ye come to appear before me, who has required this at your hand, to trample my courts. Bring no more vain oblations, incense is an abomination unto me; new moon and Sabbath, the calling of assemblies—I cannot away with iniquity and solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary of hearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. (Verses 1:10-15.)

1. The appalling and hopeless state of moral corruption to which the rulers of Jerusalem and the people had fallen comes to expression in the use of the names of Sodom and Gomorrah as designative of that city and its inhabitants. These cities were full of violence, sensuality and abominable corruptions which cried to high heaven, the stench of whose moral rottenness provoked the anger of God and called forth the fire and brimstone of Jehovah's destructive wrath. The foulness of these wicked cities of the plain found its counterpart in the abominations of the rulers and people of Jerusalem.

2. Utterly dead to the moral requirements of God's law, they added insult to injury in seeking to atone for their abominations by the sacrificial and ceremonial performances which were empty of all moral values. These external performances were not expressions of an inward moral movement of their hearts. These symbols of purification and repentance of their sins and their consecration to the will of God were

acted lies; a soulless pretense, a hypocritical ceremonial of righteousness, a mere travesty of God's law and insult to the God of Israel.

3. Their appearance in the courts of the Lord's house was an intrusion. These undevout, unspiritual frequenters of the Lord's house unhallowed the sacred precincts of God's temple and added insult to the righteous requirements of the law of Jehovah. In moral indignation God asks, "Who required this at your hand?" He enters his protest. "Bring no more false meat offerings; incense of abomination it is to me." All heartless ceremonies of worship are an abomination to God.

4. Their lack of all moral perception of the spiritual requirements of God's law, and of the moral purpose of all ritualistic and sacrificial requirements reduced all their offerings and observances of feasts and even of the Sabbath to a hypocritical pretense, and a desecration of divinely appointed symbols of great moral and spiritual experiences and posture of soul toward God. Emptied of their divine content, they are hateful to God. Jehovah said, "I have had enough of burnt offerings, or rams and fat fed beasts. I have no delight in the blood of bullocks, lambs and goats. Bring no oblations, nor incense, nor feast of new moons and Sabbaths, and the calling of assemblies. Away with them all, I hate them all." These are all emptied of their moral and spiritual significance and are an abomination. These devotees of corruption undertake to hide the rottenness of their hearts under the cloak of sacred symbols, which they desecrate by their hypocrisy.

5. The perfidy and frightful corruption of their hearts reduced their prayers to a desecration and an insult to the God of Israel. They were the empty vaporings of hearts seething with the foulness of sensuality, murder and every accursed abomination. They were the mere travesties of the highest privilege which God has given his creatures, that of man's converse and fellowship with his Creator; the outgoing and uprising of his noblest desires and loftiest impulses, seeking entrance and recognition in the secret pavilion of the Most High. These masqueraders parading themselves in the sacred garb of supplicants aroused the indignation of Jehovah, and called forth his denunciation of their hypocritical and insulting pretensions. "When ye spread forth your hands, I will hide mine eyes from you. Yea, when ye make many prayers, I will not hear. Your hands are full of blood." God will have our hearts or nothing. He hears the cry of the heart and not of the lips.

2nd—"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do

evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith Jehovah. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured by the sword, for Jehovah hath spoken it." (6:16-20.)

1. In the foregoing verses of our lesson, the wrath of God is kindled into fiery indignation and their abomination calls for a complete annihilation as did the wicked cities of the plain. Now his righteous indignation is changed into warnings and the love that is hidden behind his wrath breaks forth into gentle entreaty. The admonitions and entreaties are specific, searching and comprehensive, covering the whole area of their national life.

2. Their inner moral life must be cleansed. The outward forms, however abundant, and observed with punctilious uniformity cannot carry out the moral and spiritual requirements of Jehovah's law. There must be a reformation of heart. They must wash, they must be clean in the moral center of their being. There must be a complete reformation of their conduct. Their evil doings must be put away. The headwaters of their conduct must be clear and pure, or the current of their life will be muddy and polluted.

3. The sum of the evil practices of which they are guilty is now thrown into detail. Not only does God require them to desist from all evil, but they must learn to do well. The admonition is not only fundamental, but exceedingly difficult. It goes to the root or right living, requiring not alone right intentions, but right actions. This achievement, the perversion of their moral powers and the persistent habit of practicing every form of crime and sins of the most revolting, cruel and degrading character lay well nigh beyond the limits of possible attainment. Such is the price one pays for his evil deeds, loss of power to discern the right, and loss of disposition to do the right and loss of the art of carrying out the behest of righteousness and truth. Evil had gone to such desperate lengths in Jerusalem that God's requirements were well nigh a hopeless task. The judges were corrupt, the guilty, violent man went free, the fatherless were robbed of their heritage and the widow was robbed of her house and her lands. There was no one to plead her cause, nor right her wrongs. There was no redress from the cruel oppressions of greedy money lords and landlords, who preyed upon the poor and the helpless. There can be no recovery from the cruel oppressions of greedy money lords and landlords, who preyed upon the poor and the helpless. There can be no recovery of Jehovah's favor until law is righteously executed and the oppressed relieved of their adversaries, and the widow and orphans were avenged of the wrongs perpetrated

against them by an aristocracy of wealth and luxurious licentiousness.

4. Jehovah now calls Israel to come into a judicial council, as to what disposition is to be made of their sins. Their guilt has been established already. Now what shall the penalty be? "Israel is guilty of death. But Jehovah will not deal with Israel after his retributive righteousness, but after his free mercy. He will remit the punishment and not only look upon the sin as if it were not, but actually change it into its opposite. The reddest sin must, through his grace, become the purest white. If your sins come forth as scarlet, as snow must they become white; if they are red as crimson, as wool must they come forth." (Delitzsch.) The language here employed, unrelieved by an expression of his forgiving mercy, left them to the remorseless terror of despair. The catalog of Israel's transgressions is here disclosed and measured by the fatal consequences which they had wrought upon the transgressors themselves. Their inner life was reeking with a moral corruption, whose enormities are seen dripping with the warm blood of victims foully murdered to satisfy their voracious greed for wealth, for pleasure and sensuality. Their guilt must be pressed in upon their own hearts, conviction must seize them, they must repent, or Jehovah's anger will hold back the cleansing stream of his love and his mercy. No ritual or ceremonies can avail them anything. No outward observances can condone their sins, nor extenuate their guilt. Their guilt is blood guilt, and like the blood of Abel cries for vengeance. Nothing but the mercy and love of Jehovah can hush that cry. "The blood of Jesus, His Son, cleanseth us from all sin." Sin is God's problem. Nothing is told us as to when and where it originated. Little is said of its introduction into our world; but much is told us of its tragic history among men. Its presence among the moral intelligencies of God's universe offers a stupendous problem which God alone can solve. God's solution takes care of its guilt, its corruption and the ravages it has wrought in the moral, spiritual, intellectual and physical life of men. Man's part in the solution of this age-long problem is reduced to the question of his posture, his attitude and his responsiveness to the divine operation in the expulsion of all evil and establishment of all good in his moral administration. Repentance and faith are alone the conditions by which God's solution of the problem is made to accrue to individual men and nations.

5. God interposes at given points, the crucial points, in the life of nations and individuals to disclose to them so much of his solution of the problem of sin, as will be effective in delivering them from the frightful disaster which threatens them. "If ye be willing and obedient, ye shall eat of the good of the land." He offers no explanation of how he can grant them this high privilege and maintain the holiness of his

(Continued on page 13)

East Mississippi Department

By R. L. Breland

"Lord, I Believe"

Hundreds of years ago a sorrowing Gentile said to our Lord: "Lord, I believe. Help thou my unbelief". This was the cry of an honest, suffering heart, crying out for mercy for his child. Pity more of us could not utter the same cry and get the same results. It is possible, but will we?

For the past week or so I have been thinking about what Christians believe anyway. How much and what do we believe? Of course, every Christian believes that Jesus Christ is the Son of God and trusts Him fully and wholly as Savior. That is God's one and only way of salvation; but do we believe the Bible just as God has given it to us or do we have a great deal of speculative faith that the Bible does not know or say anything about? Just the imaginations of a speculative mind.

I cannot give in limited space all that I believe, but I am here giving some things that the Bible teaches as I gather them by reading: First of all I believe the Bible to be God's word from Genesis I to Rev. 22, it is all God's word and it is all of God's word. If God were here in visible person so that we could see and hear Him and he were to state what is the Truth He would only recite the Bible, for He has none other. Then in the next place, I believe that God created the world and all the other created things including man in six days—six days just as we have them now—and then creation ceased and nothing has been created since that day, as He rested on the seventh. I further believe that the statement in Genesis I is the beginning of this world on which we live. I do not believe that there was a time before that when this world was inhabited and perhaps millions of people lived on it before that day when it was said "that the world was without form and void". I cannot go beyond the teachings of the Word and speculate.

I believe that man was created of full stature, that he was created male and female, and that he was placed in the Garden of Eden in a pure and holy state; that at some stage of their stay there the devil came in having the form of a serpent and deceived Eve, the mother of all living, and she sinned; Adam also sinned. God drove them from the Garden and out into the world and that all of their posterity became inherent sinners, lost without God and without hope in the world. Death was passed upon all men for that all had sinned. I also believe that God gave his only begotten Son to come down to earth to live, die and rise again to redeem this lost humanity from their sinful state; that Jesus was begotten by the Holy Spirit of the Virgin Mary, that He had no earthly father, that He lived

a perfect life, died on the cross, rose again the third day and then ascended up into heaven—from whence we look for His return when the fullness of time shall have come.

I believe that Christ "tasted death for every one" and that all can be saved who hear his gospel, believe and trust in him for salvation regardless of race, color, age or social standing; that all the saved have eternal life and shall not come into condemnation for they have passed from death unto life, and shall have eternal happiness in heaven, having a part in the first resurrection when Jesus comes back, and that the wicked shall continue in eternal death and shall have everlasting punishment in an eternal hell of fire and brimstone. If that is fogysm make the most of it, for I am with God and the Bible and I am satisfied.

I believe that the gospel is the power of God unto salvation to every one that believes it, that we are commanded to give it to every creature and to fail to do so is to sin woefully and to withhold the only hope of eternal life from our fellowmen, for faith cometh by hearing and hearing by the word of God.

More I could say that is clearly and distinctly taught in God's word, but my space is taken. I can go all the way with the everlasting Word, but I dare not go beyond.

Notes and Comments

It is reported that Rev. J. R. G. Hewlett, of Charleston, has accepted a call to be pastor of, Scobey and Wayside Churches, Yalobusha County, for one-fourth time. Glad to have him over with us.

I notice in the Raleigh Baptist where one deacon of a country Baptist Church took his wagon and went from house to house of the membership and collected corn, potatoes, molasses, meat and such like farm produce and delivered it to the pastor. If all of our churches would do this for their pastor there would be no trouble in paying the pastor for his work. It is the easiest thing in the world for country churches to pay the pastor in a great way for all Baptist preachers love to have the very things that the members have in great abundance. Let more churches try this plan.

The silly ravings of a silly set as seen in the writings of some few in the daily press about hell is certainly an evidence of as much ignorance of God and His word as anything that I have ever read. All those who oppose the idea of an eternal burning hell do so without any thought of what the Bible teaches on that subject, purely a speculative theory and nothing more. If there is no burning hell there is no happy heaven and if there is no happy heaven the Bible is a myth and a fairy tale and God is a falsifier—indeed if there be a God. But, praise the Lord, I know that there is a God, that the Bible is true and that there is a happy heaven and that there is an eternal, burning fire of hell in which all unbelievers will

spend their eternity. I will pray for those infidels.

The State Convention is in session this week at Grenada. Some of the giants of our denomination are with us. May the Lord be glorified and His cause greatly helped by the things done in this meeting.

(Continued from page 12)

character and the rectitude of his moral administration. His solution of the problem of sin contemplates the welfare of his people, and calls for an expression of his tender mercies upon conditions which they can fulfill. A ready submergence of their will in his will and joyful response to the requirement of his law in the direction and conduct of their lives assures them of the restoration of his loving favor. As they decide, Jehovah decides. If they accept his offered grace in the removal of their guilt, they "shall eat the good of the land". But if the spirit of revolt against Jehovah marks their future conduct, as it has in the past, "they shall be devoured with the sword; for the mouth of Jehovah hath spoken it". Prophet saw with the vision of the seer the impending invasion of Jerusalem and Judah by the Assyrian army. The invasion, Israel had no power to resist. The only hope of escape from the ravages of these countless hordes and the desolation and ruin which would follow in their wake and the captivity into which her people would be swept could be found in their return to Jehovah. The terrible storm cloud which gathered its strength in the East and so soon to break in its fury upon them was impotent to drive them back to Jehovah as their refuge and their strength. But they spurned his entreaties, despised his admonitions and defied his wrath.

When a nation sinks so low down into the depths of corruption as to defeat the moral purpose of God in the uplift and advancement of the nation, God scourges that nation to the death, through some stronger power. Israel is an illustration of God's moral economy. So is Rome, Nineveh, Babylon and all the nations of the past who forgot God. They went down to Sheol. A nation which does not honor God, serve humanity and increase the moral wealth of the world is wiped from the pages of human history. The names are left floundering in the sea of oblivion, ignominy and shame. Our own great nation today shows manifestation, indications of decay, and unless something can be done to arrest these elements of decay the end will come. Her downfall is inevitable.

(Continued from page 9)

There are 392 students in the Seminary at present, and it is expected that the enrollment will go well over 400.

Seminary students have had 1,927 professions of faith since last May.

—Mark Lowry, Reporter.

"Now, Robert," said a teacher, dilating on the virtue of politeness, "if you were seated in a car every

seat of which was occupied, and a lady entered, what would you do?" "Pretend I was asleep," was the unhesitating reply.

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BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.

Olin Green, A.B., Th.M.
Hazelhurst, Miss.

"Good books are to the young what the warming sun and refreshing rain of spring are to the seeds which have lain dormant in the fasts of winter. They are more, for they may save from that which is worse than death, as well as bless with that which is better than life".
—Harace Mann.

Conference With The Best, by Lorne Pierce. Cokesbury Press, Nashville. 272 pages, \$1.75.

This is a good book to give to your pastor. It discusses every phase of the minister's life and work and will be a great help to any pastor. The author is in touch with church life and problems and knows how to deal with them in a practical way.

And then there are some criticisms of the minister but they are constructive and the wise man will profit by them. No comfort is given the minister who is mentally lazy, or who thinks slovenly. He encourages the reading of good books, the making of copious notes and the preservation of them for future reference. Every minister ought to read this splendid book.

A Modern Plea For Christianity, by Louis De Launay, translated from the French by Selden P. Deany. The Macmillan Company, New York. \$2.25.

The author views with sincere interest the controversies now going on between the advocates of Christianity and their opponents. He is willing to run the risk of inciting attacks from both sides by throwing himself into the breach in an effort to induce the combatants "to conclude an armistice, during which they may learn to understand and to know one another".

He discusses: The Necessity of A Religion; The Choice of A Religion; Is Christianity Compatible With Science? The Practice of Christianity. While the author's views are at variance with my own at many points, yet, I must confess, that his discussion on the whole is characterized by fairness, good sense, and spiritual fervor. At the close of his third division he very appropriately states: "No, indeed, we do not choose to take science for our religion! We would too soon become atheists. Even in the physical domain our science is too imperfect, too discouraging, for those who do not regard all its conclusions as final like a catechism". This is especially interesting when we know that it comes from a member of the French Academy of Sciences.

Studies of Great Bible Cities, by Henry T. Sell. Revell, New York. 75 cents.

This is one of a series of thirteen

books by the same author dealing with Bible studies. This little volume is replete with information about the great cities of ancient times. We give the heading of a few of the chapters: Babylon, the Mother of Cities; Nineveh, the Magnificent; Jerusalem, the Most Famous City in the World; Antioch, the Pleasure-Loving Paris of Syria; Ephesus, the Hustling Chicago of Asia; Athens, the Cultured Boston of Greece; Corinth, the Commercial New York of Former Times; Rome, the Mighty London of the Old Empire. Every Bible student should have this valuable book.

The Incarnation In Our Street, by George Stewart, Minister of the Madison Avenue Presbyterian Church, New York. George H. Doran Company, \$1.35 net.

The many beautiful Christmas messages in this volume make it an ideal gift for the Christmas season. There is sweetness, eloquence, power, and poetic beauty in these messages and everyone who reads them will be edified, strengthened, and inspired by them. George Stewart is one of the most charming writers of the present day. You can afford to buy anything he writes.

Bible Lands of To-Day, by W. T. Ellis. D. Appleton & Company, New York. 560 pages, price \$3.00.

This famous traveler and writer needs no commendation. His name below any title insures its value. Mr. Ellis is not only a trained observer but he also has the gift of expressing himself in such a way that the reader can easily visualize what the writer is telling him. The history of Bible times is related to facts and conditions which obtain in the Holy Land today—all are related and interpreted in a wonderful way. Every student of the Bible should have this delightful book.

Men Who Made and Marred History, by Elmer E. Helms. Revell, New York, \$1.25.

The author of this book possesses rare insight into character and is able to analyze their motives and interpret action in a marvelous way. His short, crisp sentences, his colorful words, his poetic imagery bring great force and power into these messages. Adam, Moses, Joseph, Samson, Jacob, Belshazzar, Daniel, Saul, David, Gideon, Ahab, Elijah and Christ are the characters he discusses.

Anthology of Jesus, Arranged and Edited by Sir James Merchant, K. B. E., LL.D. Harper & Brothers, New York, \$2.50.

This is indeed a garland of flowers gathered from many sources: Prophets, apostles, saints, martyrs, poets, priests, and kings. These gems of literary beauty have been given a setting which add to their luster and brilliancy. They are arranged topically and cover the various periods in the life of our Lord, and even more, for they begin with prophecies relating to him and end with the influence of his church today. After reading this work one is impressed

with the fact that the literary lights of all ages have vied with each other in paying tribute to the Savior of Mankind. The book will make a most appropriate Christmas gift.

Jesus As A Philosopher and Other Radio Talks, by Herman Harrell Horne. The Abingdon Press, New York, \$1.00.

This book also will make an appropriate Christmas gift as the first lecture, "Jesus As A Philosopher", is a Christmas message broadcasted from the classroom in the University of New York. The author has the gift of being able to say what he wants to say clearly and with no waste of words. All the themes discussed are live ones and will appeal to thinking people. There is a terseness, a crispness, a directness of style which render the author a delightful speaker and writer.

Richard G. Badger, Publisher, Boston, has sent the following books: **Religion in the School Curriculum**, by John Bleaden Meyer. \$2.00.

While designed especially for teachers this little book will appeal to thoughtful readers in all stations of life. The author argues that while we have separation of Church and State, this does not mean that teachers are to have no moral and religious responsibility. "When one has religion", he says, "it is bound to come out in some form". And he further says that religion should be "linked to the whole school course". He thinks that "a general view of the church's history supports the claim that she has been a foster-mother of the arts and sciences". Some teachers have not found this out yet.

Religious Instruction and the American Public Schools, by B. F. Lorange, M. D. Price \$1.50.

This booklet was written to offset some of the propaganda which was started two or three years ago against the public school. It was stated that there was something radically wrong with our school system because so many school children were criminally inclined. "Morals, somehow, have dropped out along the road of educational progress", it was charged, and the author refutes this idea which he thinks originated in the parochial schools of our country. He clearly shows that our educational system is more religious and more conducive to good morals than is generally believed.

The Alien and Other Poems, by Gwen Bristow. Price \$1.50.

The author of this volume of twenty poems is the daughter of Dr. and Mrs. Louis J. Bristow of the Baptist Hospital, New Orleans. Miss Bristow has achieved distinction as a poet as well as that of a newspaper correspondent. These poems belong to the realistic type and are of a very high order. In them there is imagery, rhythm, touches of humor, and an interpretation of life such as only the true poet can give. We cherish the hope that this talented young woman will continue to develop her poetic gifts.

IN MEMORIAM

In Memoriam

Just at dawning on the morning of October 28th, 1927, God called from Osyka Baptist Church, Sunday School and W. M. U., one of their beloved members, Mrs. Margaret Alma Bates. For 77 years her beautiful life had been one of cheer and helpfulness to those around her.

Mrs. Bates leaves one son, Dr. W. H. Bates of Gilbert, Louisiana, and one daughter, Mrs. Eloise Newman of Osyka, also four grandchildren.

She was a consecrated Christian mother, always loyal to her church. Her body sleeps in the Osyka Cemetery beside her husband, who preceded her several years ago to the land that is fairer than day. Her memory will always be cherished by relatives and friends who loved her.

A beautiful life faded gently away,
Leaving its blessings behind.
Graciousness, hope and faith held sway,
In a heart that was so tender and kind.

"Lives like hers, so gentle and true,
Die not with the passing of years;
But leave their impress on our hearts
Stilling our doubts and fears.

Guiding our feet into safer paths,
Thru' the earthly storm and strife,
Until we, too, like her we loved,
Receive the Crown of Life."

Mrs. Bennie Gill,
Mrs. George Smith,
Mrs. S. A. Williams,
Committee.

R. N. Davis

On the second day of November, Rev. R. N. Davis, of Perkinston, Miss., fell asleep. Brother Davis had not been well for several days, but was able to go about his work. At about nine o'clock in the morning, as he went about his daily routine, his spirit slipped away and left his body in the hands of the family and his many friends.

Funeral services were conducted in Perkinston Baptist Church by his pastor, assisted by Rev. J. E. Wills, Rev. W. S. Allen and Rev. H. R. McKee, of the Wiggins Methodist Church.

For more than forty years this good man has gone over South Mississippi preaching the gospel as few men of his day have been able to do. He had a vision of a better day for this section of his country and was always a strong advocate for better homes, better churches, better schools, good roads and other things that would make living conditions more wholesome for the people with whom he labored so faithfully.

Brother Davis leaves a wife, two daughters, six sons and more than a score of grandchildren and great-grandchildren to mourn his going.

The many friends of the family are deeply moved with sympathy for them as they find comfort in Him alone who can sustain in hours of sore grief and loss.

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May God bless and comfort them all as they reconcile themselves to the will of a kind Providence.

—J. N. Miller, His Pastor.

Mrs. C. W. Johnson

Whereas, God has called from our midst Mrs. C. W. Johnson, our sister, and a member of the Woman's Bible class of Lena Baptist Sunday School, Lena, Miss.;

Whereas, We acknowledge in her going the loss of a faithful member of our class; we desire to express our appreciation of her cheerfulness and loyalty, and to extend our sympathy to her bereaved ones. Therefore, Be it

Resolved: 1st—That in her going, our class has lost one of its most faithful members, and her family a devoted wife and mother.

2nd—That a copy of these resolutions be sent to the respective families and to The Baptist Record for publication.

Respectfully submitted,

—Committee.

THE MISSISSIPPI BAPTIST HOSPITAL HAS TAKEN QUITE A FEW STEPS FORWARD IN THE WORK OF CHRIST

The Mississippi Baptist Hospital sent four delegates to the Baptist Student Conference at Starkville, Miss., Oct. 28 to 30, Miss Selma Rhodes and Miss Mary Easom representing the Senior Class, Miss Eleanor Holland representing the Juniors, and Miss Georgia Owens representing the Freshman Class. The Conference was a most inspirational one. Dr. Dodd's talk on The Uncommon Christian Character was very impressive. We, of the Hospital, hope to have some uncommon Christian characters and thereby make our work grow in a very rapid manner.

A B. Y. P. U. was organized in the Mississippi Baptist Hospital Tuesday night, Oct. 25. The following officers were elected: Eleanor Holland, President; Emma Thornton, Vice-President; Ruth Anderson, Secretary; Lilly White, Treasurer; Georgia Owens, Corresponding Secretary; Bertha Mae Farrar, Quiz Leader; Mary Benson, Pianist and Chorister; Group Captains—Ilda Hudnell, Ida Thornton and Edith Marx. Miss Joy King was elected Sponsor of the entire B. Y. P. U.

We are new in our work, and ask for prayers of our friends and fellow students, and we hope by the Lord's help to climb to the top.

—Georgia Owens, Correspondent.

The Main Street Church, Hattiesburg, has just closed a very fine meeting. Dr. J. D. Franks of Columbus assisted and, as usual, rendered service of the highest order. There were 27 accessions to the church—18 of whom were by baptism. The meeting was both constructive and reviving as well as evangelistic; and the pastor and people feel that the church has been greatly benefited by the meeting.

—J. E. Wills.

COLLEGE COLUMN

BLUE MOUNTAIN COLLEGE NEWS

B. S. U.

The B. S. U. was very glad to have as visitors at their last Council meeting Misses Frances Traylor and Mamie Slaughter, state W. M. U. workers. Miss Slaughter conducted the devotional and gave a splendid talk which was enjoyed by all present. Miss Traylor stayed over and conducted prayer meeting Saturday. The students are always glad to hear that Miss Traylor is on the campus and that they are going to be privileged to hear her talk for they always hear something worthwhile and helpful.

Life Service Band Organized

A Life Service Band was organized on the campus Sunday afternoon with a large number in attendance. Miss Jacqueline Senter was elected President and Miss Edna Wolfe, Secretary. It was decided that the meetings of this Band should be held on Sunday afternoon twice a month. Through this organization it is hoped that a number of girls will find what their calling is and be drawn much closer to the Master in His service.

—Ruby Talbot,

B. S. U. Sec.

M. S. C. W.

The M. S. C. W. Baptist girls acted as hostesses Saturday evening, November 12, at 7:30, entertaining at a "Snow Party" for the Baptist A. & M. boys. Although it was a "Snow Party", there was no "ice" after everyone had become acquainted, for everyone entered into the spirit of having a good time. The social committee, of which John Alma Canfield is chairman, had planned a series of interesting things to do, and from start to finish, that is, from the time that the girls joined the boys at the gymnasium of Lee High School until refreshments were served, not one moment did "things drag". Everyone who attended the party says that parties as lovely as this one should happen more often—especially to cultivate social relationship between the two colleges.

Forty girls were made richer by one diploma this week as an evidence of having received some very valuable knowledge two weeks ago from study courses given by Mr. Auber J. Wilds on "Organization of B. Y. P. U.'s" and by Miss Cecilia Durscherl on "Junior and Intermediate B. Y. P. U. Leaders". These forty girls should certainly be proud of their achievement.

The Baptist girls at M. S. C. W. do not wish to appear mercenary, but they do like people who "give them things". Two gifts were presented this past week—Mr. Shackelford of Columbus gave shrubbery for the Workshop, and Miss Durscherl gave a wastepaper basket. Before all Baptists, we thank you for your gifts.

—Marie Smith,

Box 1022 M. S. C. W.,

Columbus, Miss.

MISSISSIPPI COLLEGE NOTES

Clinton B. Y. P. U.'s Progressing Nicely

Almost every activity in Mississippi College seemed to get off on the right foot last September. The B. Y. P. U.'s of the Clinton Church were not one iota behind either. The general director had been working and planning all summer. When we assembled for the first time this year, we at once saw that the year was going to hold much in the way of progressive work. Larger enrollment, larger attendance, and an intenser spirit of Service have caused us to predict a great year for the B. Y. P. U. work in Hillman and Mississippi Colleges.

Even a casual observation of the unions at Clinton will reveal the fact that they are wide awake and aggressive for the Master. Again and again have they shown that they have more than a mere passing fancy for the work. At present two unions have challenged each other in an Efficiency contest. These unions, Berry and Nelson, are waging quite an interesting race for honors. They are graded according to the eight point record system. Each Sunday night a banner is awarded to the union having the highest percentage. Both of these unions were Standard A-1 unions last year.

There is something new over here in the way of a B. Y. P. U. That novice is a union composed entirely of men. It is an experiment on our campus, and we know of no other just like that in the state. If anyone who should read this article happens to know of one of this nature, please inform us. We would like to exchange ideas and each benefit by the experience of the other. A number of the men here felt that there was a need for a womanless union. So many boys have not had experience in B. Y. P. U. work, and for them it is rather hard to start in to work in a mixed union. We felt that we could perhaps reach a number of the men on the campus who are not enlisted in B. Y. P. U. better, if we did not have girls in the union. So far it has been a success and it has practically reached the Standard already.

On November the eleventh we had our first B. Y. P. U. Cabinet meeting. It was held at Hillman College and every union was represented. The officers, as well as each committeeman met there and plans were discussed and formulated for a greater program of work. One night in the near future, the general Chorister and Pianist are planning to present a Musical program. The entire period of time devoted to the general meeting will be given over to the musical side of the work. We believe that God is leading us and that "everything's all right in my Father's house."

—E. mer C. Prichard,

B. S. U. Reporter,

Mississippi College.

"I may not be very wealthy, but I can afford my own carriage and pair," said the fond father, as he wheeled his twins along the sidewalk.

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(Continued from page 1)

To Christian Education, 31.05%; 1% goes to Ministerial Education; to State Missions, 16%; to the Orphanage, 3.15%; to Hospitals—Jackson, 3%; Memphis, 5%.

An effective organization was planned and will be worked out to reach every Baptist in the State in an effort to enlist them in the denomination's program.

THIRD DAY—MORNING SESSION

An opening devotional was led by Bro. H. D. Wilson.

Sunday School Work

The first order was the Sunday School work of the state. The discussions were under the direction of Bro. J. E. Byrd. A number spoke in a commendatory way of the work that is being done by our Sunday School workers in the state, particularly in the rural districts. Dr. Hight C. Moore, representing the Sunday School Board in Nashville, brought the Convention a splendid message.

Seminaries

Dr. B. H. DeMent, who had been the guest of the Convention since the beginning and had spoken several times before, now spoke of the work in the Baptist Bible Institute, of which he is the president.

The Southwestern Seminary at Fort Worth, Texas, was discussed by Bro. A. F. Crittendon.

Hospital Work

A splendid report of the work being done in the Baptist Memorial Hospital, Memphis, was made by Dr. M. D. Jeffreys, the pastor, and Bro. Wayne Alliston spoke encouragingly of the work in the Jackson Baptist Hospital. Both of these institutions that Mississippi Baptists are interested in are doing a great work and the best way to render them support is to contribute to the cooperative program, since both share in it.

A WORD ABOUT THE WORK AT LEXINGTON

Lexington Baptist Church, under the very able leadership of Dr. H. L. Martin, has made substantial and rapid progress for the past several months. Church attendance has increased rapidly. New members have come in from time to time and the total membership has increased considerably. Contributions through the church budget have grown steadily. The total collections for the past Convention year exceeded those of the previous year by several hundred dollars.

In addition to the regular church work, all departments of the church have taken on new life. The Sunday School has grown rapidly. The men's class has been regularly organized and is now the Brotherhood class. It has grown from twenty to one hundred and twenty. This class had one hundred and twenty present last Sunday. Dr. Martin is the teacher and interest is running high. Other classes have been organized and the entire Sunday School has taken on new life along with the Brotherhood class.

The ladies' work is making steady and substantial progress. A Sunbeam Band, a B. Y. P. U., a Y. W. A. have all been organized and are doing splendid work. In fact, the entire work of the church is moving rapidly forward.

Under the leadership of Dr. Martin we are planning to undertake big things in the Master's work. We have a church building program outlined and hope to have better equipment for carrying on the Lord's work

here in the near future. We are praying that the Lord will lead us in His work in such a way as to honor Him and advance His Kingdom work here and throughout the world.

—A Deacon.

STATE TEACHERS COLLEGE NEWS**Epworth League and B. Y. P. U. Meet Together**

The Epworth League entertained the B. Y. P. U. with a Sunday night program on the last fifth Sunday. Their musical numbers were especially beautiful. All the miffed birds were hung on a miff-tree with fitting explanations, during the evening. Miss Hazel Dickerson presided.

Noonday Prayer Meeting

Since the Conference, interest in noonday prayer meeting has increased.

Mr. and Mrs. Pennebaker Attend Convention

Mr. and Mrs. Pennebaker spent part of the third week of November at the Convention. Friday, they left for New Orleans to bring a speaker on "The Holy Land" to Hattiesburg for two Monday appointments. They took Miss Gwendolen Ellis with them to visit her sister in the Baptist Hospital in New Orleans.

B. Y. P. U. Gives Program in Chapel

Each of the religious organizations is given one day in chapel for a program. The B. Y. P. U. gave a program on "Thankfulness" their

Orphanage

It was a touching season in the Convention when Bro. Carter, who had been superintendent of the Orphanage so long, appeared to sever this connection. He commended Bro. Massey most highly, who comes as his successor.

Bro. Massey emphasized the things of which the Orphanage is now in need. Among these are repairs on the buildings, an isolation building to prevent spread of contagious diseases, and the physical needs of the children, such as food and clothing.

Law Enforcement

Bro. J. P. Harrington spoke on law enforcement, and the question was raised as to the attitude of the Convention towards the next presidential nominee. The president of the Convention was requested to write a declaration setting forth his attitude, which was done as follows:

"We the Baptist State Convention in Grenada assembled this the 17th day of November, 1927, express our deep concern for the law and order of our state and nation, appeal to our great political parties to nominate for all offices, especially that of President, men who are above suspicion as to their practice and purpose of all laws, with emphasis on the eighteenth amendment."

The committee on place, time and preacher of the next Convention recommended Meridian as the place, Tuesday after the second Sunday in November, 1928, as the time, L. G. Gates the preacher, and J. J. Mayfield the alternate, which recommendation was adopted.

After a prayer led by R. A. Cooper, "God be with you till we meet again" was sung, during the singing of which the "parting hand" was extended and the 1927 Convention went into history. Declared by many to have been a great one because of the weighty matters considered and the

day. The director, Mr. White, presided.

—B. S. U. Reporter.

WHICH ARE RIGHT, BAPTISTS OR CATHOLICS?

There is a good deal of softness and sentimentality abroad in the land today. We often hear it said that one denomination is as good as another and that all denominational distinctions should be swept away. It is a fact that between some denominations the differences are marked. The Baptists and Roman Catholics are in the sharpest antagonism. All the other denominations lie between the Baptists and the Catholics. See these two groups, as Dr. E. Y. Mullins describes them by pointing out their contrasts: "Democracy versus autocracy; individualism versus a closed ecclesiastical system; regeneration by the Holy Spirit versus regeneration by baptism; the direct relation of the soul to God versus the indirect; believer's baptism versus infant baptism; the priesthood of all believers versus a

seriousness and brotherly kindness that marked all the proceedings.

Memphis had a quiet and peaceable election last week, machine guns being in convenient places ready for use.

A brother who conducts the devotional exercise at the Convention has a fine opportunity for keying the minds of the people to a high spiritual note. It is not a time to kill time, to tell jokes, nor to preach a sermon; but to set men's minds on God and bring them into conscious fellowship with Jesus in experience, possession and purpose. It was gratifying that most of the brethren who were assigned to this task had a fine conception of their mission and were very helpful.

Doubtless the most important matter which came before the Convention was the allocation or distribution of the money to be collected in 1928 so as to meet the needs which become acute at certain points from time to time. All realized that something must be done to meet our bonded indebtedness with the least possible loss to any other objects. It became necessary to appropriate temporarily a large percentage to our colleges in Mississippi to pay our bonds and maintain our standing at the bank.

Dr. Ray of Richmond made the best speech at the Convention we ever heard him make. It was great not for its inspiring eloquence, but because of his adherence to and advocacy of the essential elements in the Christian life. It was the right kind of talk. It showed that foreign mission work is like all our other work, is dependent on the strength of the genuine spiritual life of our people. It was laid on the hearts of the pastors that they are to be specialists in religion, in the culture of spiritual life.

priesthood who are custodians of divine grace; the New Testament versus proxy faith. In a word, Christ and his free salvation on the one side and the church and its sacramental salvation on the other. There is no middle ground. Baptists are right or Catholics are right."—Ex.

Gospel Singer Carlyle Brooks is not connected now with any evangelist and is open to assist any Baptist church in meetings. Any pastor who desires an experienced Baptist singer address him at 953 Highland Terrace, N. E., Atlanta, Ga.

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